

THE ECLECTIC REVIEW,

For DECEMBER, 1805.

Art. I. *African Memoranda*, relative to an Attempt to establish a British Settlement on the Island of Bulama, on the Western Coast of Africa, in the Year 1792. With a brief Notice of the neighbouring Tribes, Soil, Productions, &c. and some Observations on the Facility of Colonizing that Part of Africa, with a View to Cultivation, and the Introduction of Letters and Religion to its Inhabitants: but more particularly as the Means of gradually abolishing African Slavery. By Capt. Philip Beaver, of his Majesty's Royal Navy. 4to. pp. 520. Price 1l. 11s. 6d. Baldwins. 1805.

KNOWLEDGE being the source, and beneficence the proper use of power, whatever superiority of the latter we may enjoy, should be exerted in imparting knowledge to our inferiors. The inhabitants of Europe, during many centuries, have surpassed other nations in science and in arts; and have consequently attained to superior power: but instead of improving this advantage to the civilization of mankind, they have abused it to their own aggrandizement, and the detriment of others. We have colonised Asia, Africa, and America; but what has been the result? The Asiatics have been plundered; the Africans, enslaved; and the aboriginal Americans, in a great measure extirpated!

In Africa, indeed, the colonies of Europeans, excepting those of the Portuguese and the Dutch, are trifling in their extent: but their mischievous consequences are not, on that account, the less enormous. By the horrid practice, equally inhuman and impolitic, of dragging the natives from their families, to slavery in a different hemisphere, to perform what they could much better have accomplished in freedom and comfort at home, Africa has suffered more, than India from Peculation, or even than America from Massacre. America has revived, and may yet flourish; India still breathes, and moves unfettered, though plundered; but Africa, so far as the fatal influence of the slave trade extends, is degraded below the level of humanity. The reptiles that have never approached but to suck her blood, have at the same time diffused poison through her system.

Melancholy as is the subject of the volume before us, it affords, nevertheless, a consoling contrast with the introductory view which we have taken. The expedition to Bulama

well known, from the philanthropic and instructive publication of Mr. Wadstrom. It was ill planned, ill conducted, and ill fated; twelve years have elapsed since it was completely frustrated; and we think it unlikely ever to be resumed: but its design was benevolent; its progress was unstained by African blood, and unpolluted by extortion or oppression; and its catastrophe was harmless, except to the persons who engaged in the unavailing attempt.

Capt. Beaver satisfactorily accounts, chiefly by his professional occupations, for the great delay which has attended his publication. It would, indeed, probably, not have appeared, but for that of Mons. Golberry, in 1802, entitled, *Fragments d'un Voyage en Afrique, fait pendant les années 1785, 1786, et 1787*. That writer, in the true genius of his nation, recommends to the French government, the formation of an African department, comprising the districts of *Senegal, Goree, and Sierra Leone*. *Bambouk* is proposed to be conquered, for the sake of its gold mines; and the Slave-trade is avowed to be the principal commercial object: yet the design is glossed over with the pretences of exploring, cultivating, and civilizing Africa!! Capt. B. apprehends, that, if peace be restored, the French government may seriously engage in this nefarious plan; and he therefore wishes that Great Britain would anticipate the project; not by adopting its objectionable parts, but by a colonial undertaking that might effectually promote the civilization of some fertile part of that great continent. He considers as the most eligible situation, that part of the western coast which is bounded by the rivers *Gambia* and *Grande*, or by *Rio Nunez*.

Bulama is, of course, included in the proposal. Our author, by whose individual and astonishing exertions the colonists were established on that island for a period of eighteen months, amidst great danger and distress, is so far from disapproving the station, that he recommends it as the best spot for a commencement of colonial operations.

' Supposing the colonization of the country between the *Gambia* and the *Grande*, as well as the uninhabited *Bijuga* isles, to be undertaken by individuals sanctioned by government, or else by government itself, I should recommend the repossessing ourselves of *Bulama* immediately; and, upon the fertile soil of that beautiful little island I should commence such a plan of cultivation, which, with common prudence and common success, would, I doubt not, in less than twenty years export to the parent country produce to the value of more than a million sterling; and, it requires no great share of credulity to believe, might soon after take from Great Britain her manufactured goods to more than that amount; for which the colony would make its chief returns in raw materials, for British industry to work up; and these would be returned to it at an amazingly increased price; which is, of all others, the most advantageous commerce that one country can carry on with another.

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' We will therefore suppose the colonization of these countries seriously intended; and that a certain number of persons are arrived, at the proper season of the year, that is to say, just after the rains, on the island of Baluma; those persons will find an uninhabited and fertile soil; and grumetas, or labourers, may be readily procured in the neighbourhood. Six months dry weather may be certainly reckoned upon, if they arrive at the proper time; in which they may clear their grounds for cultivation; and cotton, as the least difficult and least expensive, and making the best return, all things considered, I should recommend to be first cultivated. During the dry season the colonists would also erect their houses and make a public road, &c.; while the governor should be making purchases of land on the continent and among the Bijuga islands for future settlers; and in doing this he would meet with no great difficulty, as all the ground uncultivated by them is of no use, any further than as affording them the means of the chase. And indeed they are ever anxious to have white people settled in their neighbourhood, as when that is the case they always expect a constant supply of European goods. In the mean time, while the cotton is growing, some small returns might be made to the mother country in the native produce.

Having, in the first year, made two establishments on the island of Bulama, one at the east, and the other at the west, end of it; the former of which is to be considered the capital of the colony; I should the next year form one on the Biafara shore opposite to it; and another just to the westward of that branch of the Grande which runs up to Ghinala. These would be both on land already purchased of the natives; but, if the government at Bulama has been at all active, other territories will have been purchased in the first year; in which case I should form a third establishment at Bulola, and a fourth in the isle of Galenas; so that at the beginning of the dry season of the second year, we should have six distinct establishments on this part of the coast. At the beginning of the third year, three, four, five, or six other establishments might be formed on some of the Bijuga islands, or on some of those close to the continent, or, on the continent itself, north of the Rio Grande; and I should now consider the colony as sufficiently strong and permanent to require no further assistance from government.

' In the above outline, I have confined myself to the southern shore, but I think it would be as well, nay better, to begin the first year at both ends. In which case I should recommend the taking possession of James's island in the Gambia, and constructing on it a considerable fort; and the second year an establishment should be made on the Pasqua river.

' In establishing this colony there are certain points which must not be swerved from; whenever they are, the colony, if not ruined, will be retarded; these are:

' First, that no land be ever taken from the natives by force; and that we do not ever make a settlement without their consent. We should even re-purchase the land already bought rather than our right to it be disputed.

' The second is, that no person can be employed as a slave in any of our settlements, nor on board any ship or vessel belonging to the colonists. At the same time that the employment of slaves is prohibited to the European colonists, these must also be forbidden to interfere in the

smallest degree whatever, with the employment of them by the native king or chiefs, in our towns or territories. Nothing must be done against their independence. The abolition of that execrable trade must be left to the gradual, but sure, operation of reason, and example.'

pp. 389—392.

Capt. B. proceeds with remarks on the means of promoting morality and religion among the natives: and in some respects they are well worthy of attention; but in others they betray a want of acquaintance with his subject, and a degree of presumption in the discussion of it. He falls into a common, but absurd mistake, that the sublime doctrines of the gospel are not to be addressed to heathens, because their untutored minds are not prepared to comprehend them. Gentlemen who dictate on topics of this kind, should reflect, that the doctrines alluded to are no more comprehensible to their own minds, than to that of a savage; and they should inform themselves of facts which have usually attended the promulgation of the gospel, before they venture to arraign the conduct, and to depreciate the characters, of Christian missionaries.

The body of this work is distributed into three parts. The first comprises the proceedings of the Bulama Society, from its rise, to Capt. B.'s entrance on the government of the colony; the second, his journal, written at Bulama, and now published *verbatim* from his MS.; the third, his reflections on the subject, with a geographical description of Bulama, and the adjacent parts of Africa. A copious appendix includes various documents that illustrate and confirm his statements.

The substance of Capt. B.'s narrative having been printed ten years ago, by Mr. Wadstrom, in his Essay on Colonization, it would be improper, now, to detail the interesting events to which it relates. We shall therefore only advert to those parts of the volume which are new to the public, or which throw additional light on the subject; remarking, as we proceed, some matters which seem to require farther investigation.

The spirit of enterprise which so eminently characterizes our military and naval officers, especially the latter, prompted Capt. B. at a season when peace had long been uninterrupted, and seemed likely to remain so, to devise some active and adventurous occupation of his leisure time. At that juncture, in 1791, the patriotic and beneficent plan of the *Sierra Leone Company* was formed; and Capt. B. being introduced to Mr. H. Dalrymple (an officer of infantry, who was proposed to be governor of their colony), readily agreed to accompany him to Sierra Leone. Several other gentlemen of the army and the navy adopted a similar resolution. The following is Capt. B.'s account of their change of purpose.

'Things went on thus for some days, when we observed to Mr. D.
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that it was necessary that we should see the gentlemen who directed the undertaking; and he accordingly fixed a day for introducing us. At length that morning arrived, when Mr. D. called upon me, and said, I am no longer governor of Sierra Leone; I have disagreed with the directors; and have nothing more to do with them."—My disappointment was certainly very great; for I had conceived a very strong inclination to form a colony in Africa; with a view to decide a question at that time so much agitated. After some conversation, Dalrymple observed, that, "when doing duty with his regiment at Goree, in the last war, he had heard much of the fertility of an uninhabited island near the mouth of the Grande, called Bulam; and that the account of that island given by a director of the French Senegal Company at the commencement of this century was exceedingly favourable, as a proper place for making an establishment." "Let us then colonize it ourselves," said I. "With all my heart," he replied; and thus originated the expedition to Bulama.

'There appears to have been all this time some very unaccountable misapprehension on the part either of Mr. Dalrymple, or the Sierra Leone Directors. For in the end it turned out that so far from wishing persons of our description to go out, we were of all others those whom they most wished to avoid. Unacquainted myself with any one of them, except the Rev. Thomas Clarkson, who had written so ably on the inhumanity, and on the impolicy of the Slave Trade, I never sought to ascertain by what unaccountable misconception we had been led to believe that their sentiments towards us were so totally different from what they really were.' pp. xiii, xiv.

Thus suddenly was produced the *Bulama Society*; and its measures were as precipitate as its formation. A disorderly multitude of colonists was collected, apparently without any regard to their talents, disposition, or moral character; they sailed without a legal charter, by which some regularity might have been enforced; and they reached the place of settlement, just at the commencement of a four months' deluge of rain! No building was carried out in frame, to be erected for their immediate shelter; although many women and children were embarked: nor was any reserve made from the funds which had been raised, that might ensure a seasonable supply of their farther wants. As the undertaking began, so it proceeded: the three vessels which conveyed the settlers, separated from each other on the voyage; one of them, which was the most crowded, obtaining no refreshments in its course, arrived with a sickly and discontented company at Bulama, ten days before the others; the people landed without authority, superintendence, or protection; and soon afterwards, several of them were killed, and others taken captive, by the inhabitants of a neighbouring island, who claimed that of Bulama as their property. The assailants, though greatly inferior in number to the colonists, met with no resistance; and carried off, without in-

terruption, the arms and ammunition which had been landed, as well as the women and children whom they had seized.

Capt. Beaver was not implicated in the misconduct, or the distress, of those who first arrived; Mr. Dalrymple, the intended governor, having the charge of that unfortunate party. Of him, our author gives the following character:

'Dalrymple was a perfect gentleman, and a sensible, amiable, and well-informed man, yet in every thing relating to colonization, he was but a mere "dreamer of dreams;" he felt the difficulties which he had got into, was disgusted with most of the colonists, and had determined to return to Europe.' p. 82.

We cannot, therefore, but congratulate the Sierra Leone Company on this gentleman's timely secession. The disgust between the colonists and their conductors being mutual, Capt. B. had the mortification, after having been employed to purchase the island from its warlike proprietors, to find its evacuation decided on, by a large majority of the committee to whom the direction of the undertaking had been entrusted. He had originally proposed to remain with the colonists only till their first difficulties should be surmounted: but resenting so dastardly a desertion of the enterprise, he declared his resolution to stay on the island, even though none but his own servant should abide with him; and he therefore demanded, that one of the ships should be left with him, till the expiration of the term for which it had been chartered. A part of the colonists, on learning his determination, agreed to continue with him at Bulama. A few of these, being persons of respectable character, perhaps adopted that measure from principle: but the majority, by the account which our author gives of them, were probably afraid of returning to their native country. One, he observes, "had been guilty of wilfully setting fire to a house, of robbery, of murder, of forgery, and of incest—of all which I had full proofs after his death." p. 312. The Society would certainly not have *chosen* such characters to promote the civilization of Africa: but to their culpable negligence of examination and selection, the intrusion of so depraved an individual must be imputed. In another respect, also, Capt. B's companions were not such as he would have preferred for the occasion. Of 90 persons, 33 were women and children; equally incapable of sharing in the exertions, as of enduring the hardships, of an incipient colony. He intreated the married people to return to England, or else to send thither their wives and families; but he could not prevail on them to embrace either alternative.

Capt. B. accepted their unanimous invitation to preside over them, on condition of their consent to be governed by a code of regulations which had been arranged before they sailed from
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England, and by the British act of parliament for preventing mutiny and desertion. His journal contains a very impressive detail of toil and sickness, of danger and distress; and exhibits, in his own conduct, an admirable pattern of resolution, vigilance, and exertion. The principal events which it describes, are included in his letters to the Society, which were abstracted by Mr. Wadstrom: but his daily accounts of discouragements, disease, and mortality, are adapted to produce impressions, which can only be conceived in the perusal. Our author himself was seven times attacked by fever; and his state was repeatedly supposed to be irrecoverable: but the energy of his mind seems to have been the principal means of his restoration, while all around him drooped and died. One very remarkable effect that attended the distressing state of the colonists, was an almost total privation of memory. Of this, our author records some astonishing instances; and we think that he exhibits one, though apparently without consciousness of the fact. We refer to his 260th page, where we find the following paragraph and note:

‘ Sunday 13th (October, 1793). Myself not well enough to read prayers. Assembled the colonists and asked them if they were not villains?’ Mr. B. adds in a note—

‘ I have forgotten the immediate occasion of this; but, as it stands on my Journal, and as the reader will have seen reasons sufficient for the question, I have not erased it. *Perhaps* it may be an act of justice, to make an exception of Mr. Hood.’

Another inference will probably be made by our readers from this anecdote—that Capt. B.’s forbearance was not equal to his fortitude. A French writer has remarked, that no man is a hero to his *valet de chambre*. Our author’s journal develops him equally to the reader as to a confidential attendant. He presents us with a whole length portrait by his own hand, in which no member or feature is disguised. It certainly bears a stronger resemblance of Pertinax Severus,† than of Marcus Aurelius. To the credit of having acted *fortiter in re*, our author has an indisputable, perhaps an incomparable, claim. Had he been equally concerned to conduct himself *suaviter in modo*, we think it possible, that the general advantage might have been promoted. We use the term *possible*, because we feel the delicacy of the subject. Capt. B. with his small party, assisted by some free negro labourers, accomplished wonders: but we doubt whether he did not attempt *too much*. He hoped, indeed, for a reinforcement from England, to occupy the numerous dwellings, and to

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defend the extensive blockhouse, by the construction of which he exhausted his force: but this hope was at the best precarious, and it proved entirely fallacious. He had completed his buildings, and cleared a considerable extent of ground: but nobody arrived, nobody *survived*, to occupy them! When the ship, which had been left for his assistance, sailed, four months after the commencement of these operations, the colony had been diminished, by deaths and desertions, from 90 to 27 persons; and twelve months afterwards, these were reduced to *four*! Capt. B. maintains, that so dreadful a mortality is *not* to be attributed to the climate; it evidently was not produced by intemperance: incessant toil (*Sundays*, mostly, not excepted) during eight months amidst torrents of rain, is the principal cause that we are able to assign for it. So far as we can judge from our author's statements, these insupportable exertions might have been greatly abridged: and we the more regret that they were not, as we conceive that burdensome labour must afford no favourable aspect of civilization to the surrounding natives. We do not doubt, that Capt. B. spared himself less than any of his companions: but *he* was sustained by a vigour of mind that is not commonly to be expected. At length, however, he was obliged to relinquish all the fruits of his toil: as the few remaining colonists preferred a very hazardous voyage, to the immediate prospect of being murdered by their ferocious and treacherous neighbours, who had repeatedly conspired to destroy them. Capt. B. therefore dismantled his fortifications; which, with a proper garrison, might have defied every assault of the natives: and he may, with indisputable propriety, apply to them the language of Hector's ghost,

Si pergame dextra

Defendi possent, etiam hac defensa fuissent.

We are at a loss to reconcile these facts with a position that occurs in p. 397. "If we do not give cause," says our author, "for quarrels with the natives, if our conduct be just and upright towards them, they will forward our views with all their strength." Capt. B.'s conduct toward the negro chiefs near Bulama, was not only "just and upright," but likewise invariably kind and generous; yet the warlike *Belchore* and the more gentle *Jalorem* alternately plotted his destruction.

So, when speaking of the free native labourers, he says,

'These grumetas, unless they have a very unreasonable master, will be generally contented and happy; and if they have a good master they will never quit him; and generally speaking would risk their lives on his account.' p. 395.

Yet those whom Capt. B. employed, far from being generally contented, were continually deserting him. Was he, or was he not, "a good master?"

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We dismiss other parts of this volume, to take notice of our author's animadversions on the Sierra Leone Company. He "denies its liberality, and the wisdom of its policy:" but instead of explaining the ground of so severe a censure, he digresses to other subjects. When he returns to this topic, he again contents himself with general assertions and unsupported charges: but he cannot reasonably expect that his readers will be so easily satisfied. The only shadow of argument that we can perceive amidst his fervid declamations, is contained in the following passage.

'Having spent an immense capital, they possess a sterile territory; to keep possession of which they are obliged to have recourse to parliament for pecuniary aid; and they are neither beloved nor respected by the natives. But what could they ever have expected from cultivation? I will not say that they have fixed upon *as bad* a spot for that purpose as could have been found for 100 leagues on either side of them, but I say that they have fixed upon *the worst*. On the Bullam shore the soil is very poor, but on the Sierra Leone side there is scarcely any soil at all; and when they make a hogshead of sugar there, I will engage to do the same at Charing Cross. If commerce were one of their principal objects, they have chosen a tolerable good situation, with an excellent port.' p. 307.

In asserting that the colony is neither beloved nor respected by the natives, we apprehend Capt. B. to be misinformed: but if his opinion be well-grounded, we may venture to pronounce, that no European colony, which preserves a conduct consistent with *Christianity*, is likely to be loved or respected by them. This statement, that the colony has *spent* an immense capital, is incorrect. The degree to which their capital has been exhausted, is to be accounted for, chiefly, by calamities that could neither be avoided nor foreseen. Had the Company been aware, that a war was to commence, soon after the foundation of their settlement, which would be protracted (with little interruption) to the present hour, they would probably have postponed, or else certainly have contracted, their operations. The unexpected and unprecedented attack on the colony by the French, gave an irrecoverable shock to the Company's finances. That pecuniary aid is afforded to such an institution by the British parliament, affords us great pleasure; as we think it does honour to our nation. That Sierra Leone is less fertile than Bulama, or than other low parts of the coast, we concede; and that the Directors of the Company have been disappointed in its soil, appears from their own reports: yet printed testimonies in its favour were numerous; and the decision of the Company was not formed without commissioning an intelligent person to examine it, who, by some mistake, confirmed the reports of its fertility. Sugar, however, *has been* produced from it; and Capt. B. may, perhaps, be called on to redeem his pledge. But the first object of the Directors

rectors in choosing the situation of a colony, was avowed to be *salubrity*; and it appears, from their report in 1798, that, in more than two years, not one European resident had died. Whatever it was that occasioned the dreadful mortality at Bulama, that mortality certainly has been, and probably may ever be, an insurmountable discouragement to any renewal of the enterprise. Of what benefit to colonists is the most luxuriant soil, if its fertility is to be nourished by their graves? We must, therefore, in this instance, ascribe the palm of "a liberal and wise policy," to the Sierra Leone Company, rather than to Capt. B. It is also to be considered, that the land which *they* occupy, had previously been purchased by the British government; and that a free colony had been planted there before the present Company was formed. These were advantages, which, if any cause appeared for hesitation, might justly incline them to a preference of that spot. To *commerce*, our author owns its suitableness: and this, we have always understood to be *one* principal design of the Company. He also acknowledges their "conduct to have been exceedingly disinterested, and the object of it most praiseworthy." We add, that the most active directors at home, and their chief servants abroad, have, from the first, been persons of the highest respectability, both for character and talent: we cannot, therefore, account for Capt. B.'s imputation of "absurdity" to their "whole conduct," otherwise than from his disgust at not having been engaged in their service, and his mortifying disappointment from that in which he was employed.

Our readers may have observed, that he gives no explanation of the cause of Mr. Dalrymple's secession from the S. L. Company. It has never been publicly avowed: but we believe it to have originated in the desire of the Company to render its operations *directly* subservient to the introduction of christianity among the natives; and in their doubts, whether the maxims and manners which are customary in a military life, might not have a tendency to counteract that purpose. This, perhaps, Capt. B. regards as *illiberal*; and it probably is to the zeal which some of the Company's servants have shewn in opposing the vicious habits of the natives, and in urging christianity on their attention, that he elsewhere adverts with some acrimony. He would leave all to the effect of good example: but where are the colonists to be found, who would, as a community, exhibit the proper pattern? The rejection of promiscuous settlers, and of negroes who have resided in London, to which the S. L. Company adhered, in opposition to the Bulama Society, is sanctioned in the strongest manner by many of our author's remarks.

The third part of Capt. B.'s work contains some valuable geographical information. It is illustrated by a corrected copy of the

the map which Mr. Wadstrom constructed and published with his essay; and by plans and elevations of the settlement of Bula-ma, on scales somewhat larger than those of Mr. W.'s plates. His map of the island would also have been a suitable accompaniment to the present volume. The *title* which Capt. B. has prefixed to it, and his pretensions as a *writer*, are remarkably modest. Neither his arrangement, nor his language, is, however, censurable. On the propriety of the object which he recommends to the attention of our rulers, we presume not to decide. The provision of articles which our West-Indian possessions are incompetent to supply, and of a resource against the total ruin of those colonies (which is rendered continually more imminent by the introduction of fresh slaves) is obviously very desirable. Every consistent means to exempt our nation from a pernicious traffic in mankind, has our most cordial wishes for its success.

Art. II. *An Essay on the Spirit and Influence of the Reformation.* By Luther. pp. 354. 1805.

INQUIRY is the friend of truth: the proposal of this question by the National Institute of France, afforded us, therefore, sincere pleasure. We augured, that, whatever might be the complexion of the work to which the prize should be adjudged, the effects of the discussion would be beneficial. Luther, and the Reformation, are objects of sufficient importance to awaken the finest energies of the mind, and of an aspect so favourable as to leave the most salutary impressions on the heart. With considerable satisfaction, we now announce to the public a prize essay on the subject, which breathes a liberal spirit and inquiry, a cordiality toward truth and reform, congenial with the tenor of the proposition: for thus, Mr. V. comments on the state of the question.

‘If, during any of the centuries which preceded the sixteenth, and while no opposition had been raised against the supremacy of the Roman pontiffs, a learned assembly had been desirous of calculating the results of a schism, of a contrary opinion to that of Rome, the question would doubtless have been framed thus: “what are the evils and the scandal, with which the church has been afflicted, on account of such an impious and pernicious doctrine?” At this time, when several respectable nations have separated from the Romish church; when the intimate connection by which all Europe is united has convinced christians of that persuasion, that others are as virtuous, as well regulated, as enlightened as themselves, the question must necessarily assume another form. An Assembly of philosophers, in the bosom of France, restored to the catholic worship, proposes to ascertain the influence of Luther's Reformation on the state of European society, on the progress of knowledge. This change in language implies a great one in opinion; and, in this point of view, the question may be said to answer itself.’ pp. 1, 2.

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rectors in choosing the situation of a colony, was avowed to be *salubrity*; and it appears, from their report in 1798, that, in more than two years, not one European resident had died. Whatever it was that occasioned the dreadful mortality at Bulama, that mortality certainly has been, and probably may ever be, an insurmountable discouragement to any renewal of the enterprise. Of what benefit to colonists is the most luxuriant soil, if its fertility is to be nourished by their graves? We must, therefore, in this instance, ascribe the palm of "a liberal and wise policy," to the Sierra Leone Company, rather than to Capt. B. It is also to be considered, that the land which *they* occupy, had previously been purchased by the British government; and that a free colony had been planted there before the present Company was formed. These were advantages, which, if any cause appeared for hesitation, might justly incline them to a preference of that spot. To *commerce*, our author owns its suitableness: and this, we have always understood to be *one* principal design of the Company. He also acknowledges their "conduct to have been exceedingly disinterested, and the object of it most praiseworthy." We add, that the most active directors at home, and their chief servants abroad, have, from the first, been persons of the highest respectability, both for character and talent: we cannot, therefore, account for Capt. B.'s imputation of "absurdity" to their "whole conduct," otherwise than from his disgust at not having been engaged in their service, and his mortifying disappointment from that in which he was employed.

Our readers may have observed, that he gives no explanation of the cause of Mr. Dalrymple's secession from the S. L. Company. It has never been publicly avowed: but we believe it to have originated in the desire of the Company to render its operations *directly* subservient to the introduction of christianity among the natives; and in their doubts, whether the maxims and manners which are customary in a military life, might not have a tendency to counteract that purpose. This, perhaps, Capt. B. regards as *illiberal*; and it probably is to the zeal which some of the Company's servants have shewn in opposing the vicious habits of the natives, and in urging christianity on their attention, that he elsewhere adverts with some acrimony. He would leave all to the effect of good example: but where are the colonists to be found, who would, as a community, exhibit the proper pattern? The rejection of promiscuous settlers, and of negroes who have resided in London, to which the S. L. Company adhered, in opposition to the Bulama Society, is sanctioned in the strongest manner by many of our author's remarks.

The third part of Capt. B.'s work contains some valuable geographical information. It is illustrated by a corrected copy of the

the map which Mr. Wadstrom constructed and published with his essay; and by plans and elevations of the settlement of Bula-ma, on scales somewhat larger than those of Mr. W.'s plates. His map of the island would also have been a suitable accompaniment to the present volume. The *title* which Capt. B. has prefixed to it, and his pretensions as a *writer*, are remarkably modest. Neither his arrangement, nor his language, is, however, censurable. On the propriety of the object which he recommends to the attention of our rulers, we presume not to decide. The provision of articles which our West-Indian possessions are incompetent to supply, and of a resource against the total ruin of those colonies (which is rendered continually more imminent by the introduction of fresh slaves) is obviously very desirable. Every consistent means to exempt our nation from a pernicious traffic in mankind, has our most cordial wishes for its success.

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The question is, however, of difficult decision. The Reformation by Luther is, as Mr. V. remarks, like every other occurrence, an effect, if viewed in connexion with an ascending series, while to the eye, which looks down the current of events, it appears a cause, which, in union with others, continues to operate to an unlimited extent. In addition to this difficulty, which must attend an inquiry into the effects of every important fact on the records of history, we observe also, that the Reformation occurred at an eventful period, when many other mighty causes were operating, both in the political and moral world. Hence, Leibnitz, with his usual vigour and acumen, denominates the Reformation, "a cataract in the stream." Who then shall poise the balance with a hand sufficiently steady and impartial, to award to each of the claimants his respective share of gratitude and renown, for all the mighty and beneficial changes which succeeded the æra of the Reformation? The National Institute has, nevertheless, set bounds to the inquiry. By confining the question to the effects of the Reformation on the *political* circumstances of Europe, and on the progress of *knowledge*, it has acted, indeed, as a philosophical society, but has precluded that view of the subject, which to us appears the most interesting and appropriate. Of a revolution strictly religious, the more powerful and immediate effects must be sought in the church, and in the moral world. Nor was Mr. V. unaware of this; for he has observed, that, to trace the religious and moral consequences of the Reformation, would be a labour more difficult, and not less interesting, than that which he has undertaken. Adhering, however, to the terms of the question, after noticing the essence and effects of Reformations in general, he proceeds to consider that of Luther, first, in its influence on the *political situation of the states of Europe*.

Here he indulges too largely in history, but without throwing much more light on the subject than had been previously diffused, by the researches of D'Alembert and of Dr. Robertson. It could not escape an observant eye, that the Reformation furnished a powerful principle of union to the weaker states of Germany, which opposed an effectual barrier to the aggrandizement of the House of Austria. Mr. V. endeavours to prove, that the same principle of religious freedom is invariably favourable to civil liberty.

* The reformation, which, at first, was only a return to liberty in the order of religious affairs, became also a return to liberty in the political system. Princes relied on this liberty, they sought it, and embraced it, as well as their subjects. For this reason the Protestant sovereigns have constantly held a different language towards their people; they have professed other principles of liberality and humanity, than the Catholic so-
vereigns,

vereigns, their cotemporaries. Their people have been long familiarized to the language and the principles of reason: they know that it is the basis of their governments, and they are accustomed to the discussion of their interests and their rights, which produces no emotion in them; the liberty of thinking and writing is as natural to them as the air they breathe. This may induce a reasonable belief that a political revolution, similar to that of France, is not practicable in the states which are not Catholic: the most essential results of such a revolution are already completely established in them, and cupidity cannot now be stimulated by the possessions of the church. Consequently there are no people more submissive to their princes and to the laws of their country than the Protestants, because these laws are conceived in a right spirit; princes and subjects are equally patriots and republicans, and every one knows by experience the moderate medium proper to be kept between speculative democracy and practical democracy.' pp. 111, 112.

In the following extract we present to the reader the substance of the larger half of the volume.

'Europe, plunged for several centuries in a stupor and apathy, interrupted only by wars, or rather by incursions and robberies, without any beneficial object to humanity, received at once a new life and a new activity. An universal and deep interest agitated the nations; their powers were developed, their minds expanded by new political ideas. Former revolutions had only exercised men's arms; this employed their heads. The people who, before, had been only estimated as flocks passively subject to the caprice of their leaders, now began to act for themselves, and to feel their importance and utility. Those who embraced the reform, made common cause with their princes for liberty; and hence arose a closer bond, a community of interest and of action, between the sovereign and his subjects. Both were for ever delivered from the excessive and burthensome power of the clergy, as well as from the struggle, so distressing to all Europe, and which had endured so long between the popes and the emperors, to know which of them should retain the supreme power. Social order was regulated and brought nearer to perfection. The Austrian power was confined within proper limits; that of France was raised and made head against it; the necessity of durable alliances began to be felt; the political bodies of Europe formed a connected system of equilibrium, a regularly organized aggregate, of which even the idea was not formerly entertained. States, such as Sweden and Turkey, which had scarcely had an existence for the others, gained a rank and an importance in this system. Some, such as Holland, originated from this great shock, and acquired much preponderance from their origin. The foundations of the Prussian monarchy and the American republic were laid. A general spirit arose in politics, and embraced all Europe. The art of negotiation was improved and became more liberal and more certain; the progress of affairs, clearer and more simple. In this state of intercourse and contact, commotions and wars became more general, but they were also sooner terminated, and their rigour was lightened by a more humane law of nations.

'In one part of Europe the church ceased to form an extraneous state within the state; from which it was easy to foretell that this change would one day be effected through the whole of it, and that its head would

would be reduced to the simple spiritual primacy. At length the Catholic clergy reformed their conduct on the example of the Protestants, and gained in manners, knowledge, and esteem, as much as they lost in power and riches.' pp. 182, 183, 184.

Under the second head of inquiry, the effects of the Reformation on the *progress of knowledge*, Mr. V. appears to much greater advantage. He satisfactorily proves the Reformation to have been highly beneficial to knowledge, by inducing that critical examination of the sacred text, which inspired a love for the learned languages.

'In the time when the Roman church reigned alone in the west, the absence of all contradiction led to that of all inquiry, and of all study of religious antiquities. Besides, the church, as we have already seen, opposed an active resistance to all investigations into these matters. It prohibited with all its power the teaching of the oriental languages, and the reading of the books of the old and new Testaments. Its system was founded on passages and terms in these books, which it interpreted according to its views; and on traditions, passages from the holy fathers, decisions of councils, pontifical bulls, decretals, charters, and other historical monuments, true or counterfeit. To attack this system with effect, and in all its parts, as well as to establish their own on sure foundations, the Protestant theologians were compelled to penetrate into all the depths of criticism, as well in regard to the idioms in which the originals of the sacred books were written, as to the different branches of sacred history and ecclesiastical history. It was of the utmost importance to them to show with precision that this passage was mutilated, or not well interpreted; that that expression had, at the time in which it was written, a totally different meaning from that which was now attributed to it, and so of the rest. Hence, to them the study of orientalisms, of the sacred antiquities (which are intimately connected with the profane antiquities of the east) and, finally, that of languages, which are the necessary key to them, became indispensable. They were obliged to investigate and attain an exact knowledge of places, manners, events, ideas, the whole intellectual culture, the political and private state of the different nations, during the periods when this prophet, or that evangelist had written. We have seen already that the principal leaders of the reformation were very strongly attached to studies of this nature, which required the assiduity and phlegm of the north. It is necessary here to remind my judges of the immense services rendered by the reformists of different communions, from *Luther, Melancthon, Camerarius, Zwingli, Calvin, the Buxtorfs, &c.* to *Michaelis, Eichorn, Schultens, Lowth, Kennicott*, and others, to oriental literature and antiquities? The study of Greek, so important on account of the New Testament, the fathers, and the version of the septuagint, was pursued with at least equal ardour. An acquaintance with the ancient master-pieces written in this language, gave it a new attraction. Shall I name here all the celebrated Hellenists which Protestant Europe has produced? Shall I display a list of their labours? This would require a work of pure nomenclature, more voluminous than all this dissertation. Who that has trod on classic ground is unacquainted with *Ernesti, Heyne, Heeren, Schütz, Wolf, Hemsterhuys,*

Hemsterhuys, Bentley, Voss, and Spanheim? Who does not know that in the Protestant countries, the knowledge of Greek is, perhaps, more common, than that of Latin, in most Catholic countries? In England, Holland, and Germany, every man who has received an education, is as well acquainted with the language of *Homer* as with that of *Virgil*. With respect to the ecclesiastics, this knowledge is indispensable to them, and it is not uncommon to find them versed in the culture of the oriental languages and antiquities.' pp. 198, 199, 200.

When Mr. V. draws so striking a contrast between the sloth, sterility, filth, and misery of catholic countries, and the neatness, industry, fertility, and abundance, conspicuous wherever "the Reformation has obtained;" we doubt whether he speaks from personal information. The fact cannot be admitted without considerable exceptions and abatements.

The effect of the Reformation in cultivating the modern languages, by the translations of the Scriptures, and by the celebration of divine service, in the tongues of those nations by which it was embraced, is an important consideration.

'The German nation acknowledges *Luther* for the reformer of its literature and its idiom. One of his first cares was to publish a faithful translation of the Bible in the vulgar tongue, executed by him and some of his co-operators, from the original. It may be conceived with what avidity this immense work was received, and what a general sensation it excited. It is still taken as authority, and is the principal classic foundation of what is called *high German*.' pp. 241, 242.

We acknowledge with gratitude the same obligations to the translators of our English Bible.

Mr. V. admits the Reformation to have been unfavourable to the fine arts; but though his reasons for such a concession appear plausible, yet some very important facts might be opposed to the conclusion. From the reproach of barbarous ferocity, which has been cast upon *Luther* and the Reformers, Mr. V. furnishes a spirited vindication.

Upon the whole, though excessively diffuse and florid, too much affecting the philosopher, and too often assuming the office of the historian, yet Mr. V. must be allowed to have given a very satisfactory answer to the question, so far as he goes. But as the subject is by no means exhausted, we should ask, why he does not proceed to shew the religious influence of the Reformation, were we not convinced, from the present volume, that on *sacred* ground Mr. V. would not find himself equally at home. As a politician and philosopher, his views are in general enlightened, liberal, and friendly to truth. But we are sorry to observe, that he has totally missed the discriminating features of that reformed religion, which he so warmly applauds as the benefactress of mankind. For, beside classing *Moses*, *Jesus*,
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and Mahomet together, and joining them with Luther and the other Reformers, he represents the renowned Professor of Wittenberg as opposing the doctrine of indulgences, only to establish the efficacy of repentance and moral duties for our acceptance with God. Who, that has the least acquaintance with the sentiments of the Saxon Reformer, can be ignorant, that he opposed human merit altogether, and declared the doctrine of justification by *faith* to be "*articulus stantis aut cadentis ecclesie?*"

Subjoined to the essay, there is a rapid sketch of ecclesiastical history, in which we again observe, that the author, having contemplated religion at a distance, with a merely philosophic eye, has fallen into all those mistakes, which can only be avoided by entering into its sanctuary, with the genuine spirit of a Christian. A Life of Luther is prefixed to the work.

On the translation, we can bestow no praise. It abounds with foreign words and idioms, and with such collocations, as leave us often to guess at the sense. "Perfectionate," and "perfectionment," "antipodean" and "integrant," and "the edification" of a temple, are all censurable, as heterogeneous to the English phraseology; and serve only to illustrate and confirm the remark, that translations are the *pest* of languages.

Art. III. *Dr. Tennant's Indian Recreations, concluded from p. 766.*

THE *Manufactures* of Hindoostan are so well known, and the patient industry of the manufacturers has received so much merited praise, that it is needless to insist on this portion of Dr. T.'s researches.

The *Commerce* of Bengal, as our author remarks, is very considerable. The articles which it furnishes, are numerous and valuable: and there is the pleasing prospect of looking forward to a progressive improvement. One of the richest subjects of the British empire, is a merchant in Calcutta, of the name of Bristow; and he is as honourable as he is rich.

The *Literature* of India, Dr. T. appreciates at a very low rate. What has been accounted learning among the Hindoos, has in it but a small portion of real utility. It conduces but little to enlarge the mind; or to foster those dispositions, and to generate those qualities, which improve and embellish social life. Considering the pursuits and views of the Europeans who have gone to India, there is just cause of pleasing surprise, that so much attention has been paid to literary objects, and so much talent has been displayed. From Sir William Jones, indeed, we might expect all the great things which he did: but many gentlemen in civil and commercial departments, have far exceeded our expectations, and have done themselves great honour in different

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walks of literature. The establishment of the college at Calcutta is highly creditable to its founders, and promises signal and extensive advantages; but it does not please Dr. T. He speaks of it in most degrading terms, and represents the professors as unfit to be teachers in a Parish School. On this subject, the Dr. is more flippant than wise. We have the pleasure of knowing, that several of the professors in the college at Calcutta, are men who would appear with honour and credit in any university of Europe. The *commencement* of such an institution in a remote colony, cannot be expected to be brilliant; it must have many difficulties to struggle with: but we have not a doubt that, with due encouragement, it will prove in the issue exceedingly beneficial to the cause of learning and virtue; and may extend these blessings to persons and countries far beyond the limits of the British empire.

To Dr. T.'s liberal commendation of the English *Government* in Bengal we cordially assent. In general active principles of equity, in impartial execution of justice, in moderation and gentleness, in preserving internal peace, and in protecting the people in the possession of their property, and the enjoyment of their comforts, it is unspeakably superior to every former government, whether Mahomedan or Hindoo, whether foreign or native. Every intelligent Indian, who remembers the civil and political state of Bengal before the entrance of the English, may thankfully commemorate the day when their troops first landed in that country. It has, indeed, been the fashion with a certain class of writers, at the head of whom we may place the Abbé Raynal, to celebrate in the highest strains, the praises of the ancient Hindoo rulers. That they were gentler than their Mahomedan successors, is readily allowed. But if we take a view of those districts of Hindoostan, which are still subject to their rajahs, or princes of the native Hindoo race, we shall not place them high in the rank of governments that promote the happiness of the people; and at any rate, we must consider them as not worthy to be compared with the eastern dominion of the English. During the earlier years of our rule in India, great abuses were certainly committed; and transactions occurred, which brought disgrace upon the national character: but since the British government has snatched the supreme authority from the hands of the East India Company, and has sent out officers of well-established character, abuses have been rectified; the laws have been executed with justice and mercy; and a foundation for the happiness of the people has been laid, on which succeeding rulers, it is to be earnestly expected, will build a fair and stately fabric. Means, we hope, will be devised to raise the mass of

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the natives from that abject condition in which they have hitherto existed.

Still, however, there is one considerable disadvantage attached to the rule of the English in India, which arises from the nature of a colonial government. This defect, Dr. T. illustrates, from the complaints of a liberal and reflecting native. The persons who are sent from Europe to exercise authority in Hindoostan, continue in the country but a few years; and are likely to consider it as an inn, rather than as a home; or as a farm, with only a seven years lease, rather than as their paternal inheritance. In consequence of this circumstance, public works, and institutions of lasting utility, which were erected during the former dynasties, are now neglected, and suffered to fall into decay; and many of them are entirely in ruins. On this ground, our Hindoo censor laments bitterly the spirit of the English government in India; and represents it as far excelled by that of either the Mahomedan or the native rulers. *They* considered themselves at home. This evil, our countrymen who are in authority, should seriously consider.

To the *Religion* of Hindoostan, Dr. T. takes occasion, in various parts of his work, to advert particularly. The superstition of the Hindoos, he remarks, is of the most abject kind. In moral instruction, it is entirely useless; their religious observations having no connexion with rectitude of conduct, nor the smallest tendency to promote it. This quality, in false religions, has not been remarked, nor exposed, as it ought to be. The Mahomedans, according to our author, appear to derive little more benefit from *their* system. The generality of this sect is, indeed, as grossly ignorant of the Koran, as many persons, who call themselves Christians, are of the Bible.

The East India Company's establishment of teachers of christianity in that vast region has not yet, we are informed, exceeded the number of the Apostles of Christ. With the labours of Christian Missionaries in Hindoostan, Dr. T. is not at all acquainted; and to what he says on the subject, not the smallest regard is to be paid. He even seems to consider attempts to convert the Hindoos, in their present state, as a fruitless effort. Exceedingly sorry we are, to perceive such sentiments drop from the pen of a clergyman, and a chaplain of his Majesty's army; and we are compelled to say, that the Dr. never appears to less advantage, than when the christian religion is his theme. A very improper use is made of the phraseology of the sacred Scriptures; and it is sometimes introduced with a levity (to give it the gentlest name) which fills us with disgust. If Dr. T. had been as well

well acquainted with the Gospel of Christ, as he appears to be with agriculture, his readers might have been more edified.

We take our leave of the author, by returning him our sincere thanks, for enabling us to profit by the researches of former writers, and by his own observations: and we hope that his book, while (with the exceptions we have marked) it entertains and instructs the people of Great Britain, will be productive of benefit to our fellow subjects in Hindoostan.

Art. IV. *Madoc*. By Robert Southey. Longman and Co. 4to. pp. 557. Price 2l. 2s. 1805.

WE have sometimes found fault with too diffuse title-pages, which, like a cumbrous porter's lodge to a cottage, have violated all the rules of art; but "*Madoc, by Robert Southey*," a bulky quarto, claims our astonishment, for another, and a very different reason. As we turn over the first leaf, a dedication, "To C. W. W. Wynn, as a token of sixteen years of uninterrupted friendship," strikes us, as equally laconic. A preface, of about two small pages, we must extract, of necessity, to give our readers even the most concise idea of the mass of historical, or at least traditional, matter before us.

'The historical facts on which this Poem is founded may be related in few words. On the death of Owen Gwyneth, king of North Wales, A. D. 1169, his children disputed for the succession. Yorwerth, the eldest, was set aside without a struggle, as being incapacitated by a blemish in his face. Hoel, though illegitimate, and born of an Irish mother, obtained possession of the throne for a while, till he was defeated and slain by David, the eldest son of the late king by a second wife. The conqueror, who then succeeded without opposition, slew Yerwerth, imprisoned Rodri, and hunted others of his brethren into exile. But Madoc, meantime, abandoned his barbarous country, and sailed away to the West in search of some better resting place. The land which he discovered pleased him; he left there part of his people, and went back to Wales for a fresh supply of adventurers, with whom he again set sail, and was heard of no more. There is strong evidence that he reached America, and that his posterity exist there to this day, on the southern branches of the Missouri, retaining their complexion, their language, and, in some degree, their arts.

'About the same time, the Aztecas, an American tribe, in consequence of certain calamities, and of a particular omen, forsook Aztlan, their own country, under the guidance of Yuhidthiton. They became a mighty people, and founded the Mexican empire, taking the name of Mexicans, in honour of Mexitli, their tutelary god. Their emigration is here connected with the adventures of Madoc, and their superstition is represented the same which their descendants practised, when discovered by the Spaniards. The manners of the Poem, in both its parts,

will be found historically true. It assumes not the degraded title of Epic; and the question, therefore, is not whether the story is formed upon the rules of Aristotle, but whether it be adapted to the purposes of poetry.' pp. vii—ix.

Before we are introduced to the poem, we are informed, in a truly didactic manner, of all the requisites for genuine poetry. We find, however, that we are not in the venerable company of a Horace or a Longinus; but in that of an anonymous Welch bard.

"Three things must be avoided in poetry; the frivolous, the obscure, and the superfluous.

The three excellencies of poetry; simplicity of language, simplicity of subject, and simplicity of invention.

The three indispensable purities of poetry; pure TRUTH (*what does this mean?*) pure language, and pure manners.

Three things should all poetry be; thoroughly erudite, thoroughly animated, and thoroughly natural." TRIADS."

Whatever be the meaning and consistency of this *Ars Poetica*, (which is repeated in the subsequent notes), Mr. S. of course, cannot object to be tried by a standard, which he places in front of his performance. Let us, then, obey an injunction, which we meet with at the vestibule of this enchanted castle, inscribed beneath an emblematical and elegant vignette.

'Come, listen to a tale of times of old!
Come, for ye know me. I am he who sung
The Maid of Arc: and I am he who framed
Of Thalaba the wild and wondrous song.
Come, listen to my lay! and ye shall hear
How Madoc from the shores of Britain spread
The adventurous sail, explored the ocean ways,
And quelled barbarian power, and overthrew
The bloody altars of idolatry,
And planted in its fanes triumphantly
The cross of Christ. Come, listen to my lay!'

We must, nevertheless, caution persons of weak nerves, against attempting to execute this mandate. The leading character of the poem is *horror*. It presents a hyperbolical description of the manners and superstitions of the wildest savages in the wildest parts of America, long before Europe had planted her standard among them. We have piles of skulls—skulls for drinking bowls—beads of human hearts incased with gold, and hung round the necks of chiefs and heroes. One of his heroes, Coanocotzin, hangs up the skeleton of his enemy, a neighbouring prince, and makes it hold a lamp, in the hall where he sups
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and revels. Others of his heroes strip off the skins of the slain, and dance before us, as they wear them, all dropping with blood. Others make their drums out of them. Of cannibals, and human sacrifices, we are sickened almost in every page. We give a few extracts, in proof of what we say. The first is a description of the god Mexitli.

' On a blue throne, which four huge silver snakes,
As if the keepers of the sanctuary,
Circled, with stretching neck and fangs displayed,
Mexitli sate; another graven snake
Belted with scales of gold his monster bulk.
Around the neck a loathsome collar hung,
Of human hearts; the face was masked with gold;
His specular eyes seemed fire; one hand upreared
A club, the other, as in battle, held
The shield; and over all, suspended, hung
The banner of the nation. They beheld
In awe, and knelt before the Terrible God.' pp. 277, 278.

To this idol, we are told, they made an offering of their own blood, and then drank of it.

We question, whether all the witches and enchanters in all the romances extant, can exhibit any thing like what follows:

' Meantime the Priests
Began the rites. They gashed themselves, and plunged
Into the sacred pond of Ezapan,
Till the clear water, on whose bed of sand
The sunbeams sparkled late, opaque with blood,
On its black surface mirrored all things round.
The children of the temple, in long search,
Had gathered, for the service of this day,
All venomous things that fly, or wind their path
With sinuous trail, or crawl on reptile feet.
These, in one cauldron, o'er the sacred fire
They scorch, till of the loathsome living tribes,
Who, writhing in their burning agonies,
Fix on each other ill-directed wounds,
Ashes alone are left. In infants' blood
They mix the infernal unction, and the Priests
Anoint themselves therewith.' p. 420.

The next extract, however, of this kind, has some poetical description to recommend it. We are even reminded of Cleopatra and the Cydnus. The story is of young Hoel, the infant nephew of the hero, Madoc, led to be sacrificed by the savages who had taken him prisoner. We turn back for it.

' Now from the rush-strewn temple they depart.
They place their smiling victim in a car,
Upon whose sides of pearly shell there played,

Shading and shifting still, the rainbow light.
 On virgin shoulders is he borne aloft,
 With dance before, and song and music round;
 And thus they seek, in festival array,
 The water-side. There lies the sacred bark,
 All gay with gold, and garlanded with flowers:
 The virgins with the joyous boy embark;
 Ten boatmen urge them on; the Priests behind
 Follow, and all the long solemnity.
 The lake is overspread with boats; the sun
 Shines on the gilded prows, the feathery crowns,
 The sparkling waves. Green islets float along,
 Where high-born damsels, under jasmin bowers,
 Raise the sweet voice, to which the echoing oars,
 In modulated motion, rise and fall.
 The moving multitude along the shore
 Flows like a stream; bright shines the unclouded sky;
 Heaven, earth, and waters wear one face of joy.
 Young Hoel with delight beholds the pomp;
 His heart throbs joyfully; and if he thinks
 Upon his mother now, 'tis but to think
 How beautiful a tale for her glad ear
 He hath on his return.' pp. 294, 295.

Almost the first thing, that struck us as a defect in the poem, is the author's unfortunate selection of names. But, Aelgyvarch, Gwynon, Gwynodil, Goervyl, (for a *lady*!), Coanocotzin, and Yuhidthiton, though they may be truly Welch or American, are hardly more poetical than Brobdignag, or Chrononhotonthologos. We are sorry to observe, in this, as in most of Mr. S.'s performances, expressions which border closely on impiety.

Thus saith the Lord of Ocean (*Madoc*!) in the name
 Of God Almighty, Universal God, &c.

The author, *in propria persona*, speaks of

————— 'the blessed sun,
 In unapproachable divinity.' p. 129.

In p. 385, he makes us shudder at a chorus of Pagans, exclaiming,

Glory to thee, the Great, the Terrible
 Mexidi, Guardian God, &c.

Before we quit the subject of verbal criticism, we remark an absurd partiality for crowding in technical terms and phrases, especially naval and military terms. We give a sufficient specimen, in what follows, of the manner in which our author adheres to the *simplicities* of his TRIADS.

'The mariners, meantime, at Ririd's will,
 Unreeve the rigging, and the masts they strike;

And

And now ashore they *haul* the lightened hulks,
Tear up the deck, the severed planks bear off,
Disjoin the *well-scarfed timbers*, and the keel
Loosen asunder; then to the lake-side
Bear the materials, where the Ocean Lord
Himself directs their work. Twelve vessels there,
Fitted alike to catch the wind, or sweep
With oars the moveless surface, they prepare;
Lay down the *keel*, the *stern-post* rear, and fix
The *strong-curved timbers*, &c. &c. p. 406.

Mr. S. seems to be enamoured of any thing either very old, or very new-fashioned, so that it be only out of the common way. We have marked eccentricity enough; but we have as yet touched on a very small portion. As compound epithets, we have "the-every-where" and "the-for-ever-one," "dwindling our all-too-few;" and an orator is called a "mouth-piece." p. 88. We would ask the writer, if these things accord with the simplicities, or the elegancies, of diction and of sentiment, so strongly insisted on in his TRIADS?

We need not go far for the obsolete and the unintelligible. What means he, by "mountains, that

'Hurtle with horrible uproar, and *frush*
Of rocks that meet in battle?' p. 369.

Is there any one of his three "purities," in

————— 'limbs crushed and *scotched*?'

Or, in

————— 'a *knee* they fell, and
Worshipped the mighty *decide*?' p. 252.

We have, in other places, *yeugh*, for *yew*; to *belate*, for to be-night; *wonderment*, for wonder; *attent*, for attention; *desperate*, for despairing (*desperate of their country's weal*); *guidage*, for guidance; and many other things, for—we know not what. Mr. S. at other times, is enamoured of alliterations, with sundry nameless fopperies and singularities, *quos nunc percurrere longum est*. We have

'Fleet feet and unfatiguable:'

'Multitudes will *wear* and *weary* us.'

'With *joyful* welcome hail'd the *joyful* bard.'

'The vessel *labour'd* on the *labouring* sea.'

————— 'him *Emma* by the hand
Gently retaining, held with *gentle* words.'

————— 'the masters of the song

'In *azure robes* were *rob'd*,' &c.

What are the following, but absolute vulgarisms?

'Now God forbid, quoth I, now God forbid, quoth he.'

'So bad grew worse.' p. 215.

'Give me *that woman there*.' p. 217.

Many lines that occur, are so remote from all rule, or established precedent, of English metre, that we are at a loss to guess, how the author designed them to be pronounced. *Ex uno disce omnes*.

'There was mourning in Patamba; the north wind
Blew o'er the lake,' &c. p. 413.

All this is by no means a favourable illustration of the three times three perfections mentioned in the introductory *Triads*! But let us take a more comprehensive view of the forty and five chapters into which Mr. S. has distributed a myriad of *wild and wondrous* verses. The Fable is grossly improbable; for, of such an important expedition as that of first colonising a new world, would no more traces have reached us, than a few worse than Rabbinical traditions? In *conducting* his fable, Mr. S. has *judiciously*, though not in the most *modest* way, disclaimed the title of epic. The manners, and minor historical facts, are most barbarously romantic. At so much snake-worship; so much human sacrifice; at such diabolical painting of savages; and such deification of a marauder, possibly almost as savage as the Indians themselves; at such eulogia on human nature in one case, and such libels on it in the other, we turn away disgusted,—with an *incredulous odi*! The poem closes with an act of the most premeditated suicide by an American chief; a very favourite catastrophe with modern poets: and the hero, Madoc, being thus delivered from his last implacable foe, is left with his followers, in peaceable possession of a domain, which the natives had been miraculously deterred from attempting to recover.

We have not yet exhibited any fair sample of the versification. We, therefore, quote the prettiest tale, and the most favourable specimen of poetry, we are able to select; though perhaps sung in every sailor's cabin, since cabins, and sailors, and sweethearts, have been known. It is of Senena (is this a *British* name?) who, dressed in man's attire, follows her lover, Caradoc, resolving to share the fortunes which befall him and Prince Madoc.

'Caradoc,
Senena, thy beloved is at hand!
Her golden locks are clipt, and her blue eye
Is wandering through the throng in search of thee,
For whose dear *sake* she hath forsaken all.

You

You deem her false, that her frail constancy
Shrunk from her father's anger, that she lives
Another's victim-bride; but she hath fled
From that *unnatural* anger, hath escaped
The *unnatural* union; she is on the shore,
Senena, blue-eyed Maid, a seemly boy,
To share thy fortunes, to reward thy love,
And to the land of peace to follow thee,
Over the *ocean waves*.' p. 171.

The following passage is much better than most in this volume:

' Soon we reached his home,
A lone and lowly dwelling in the hills,
By a grey mountain stream. Beside the hearth,
There sate an old blind man; his head was raised
As he were listening to the coming sounds,
And in the fire-light shone his silver locks.
Father, said he who guided me, I bring
A guest to our poor hospitality;
And then he brought me water from the brook,
And homely fare, and I was satisfied:
That done, he piled the hearth, and spread around
The rushes of repose. I laid me down;
But, worn with toil, and full of many fears,
Sleep did not visit me: the quiet sounds
Of nature troubled my distempered sense;
My ear was busy with the stirring gale,
The moving leaves, the brook's perpetual flow.' pp. 22, 23.

Some elegant, and even sublime painting, in a description of the evening, shews a genius capable of no common flights, if the imagination of Mr. S. would not so often quit the company of reason and common sense.

' When evening came, toward the echoing shore
I and Cadwallon walked together forth;
Bright with dilated glory shone the west,
But brighter lay the ocean-flood below,
The burnished silver sea, that heaved and flashed
Its restless rays intolerably bright.'

We cannot resist the temptation of giving our readers the following lines, which are certainly, in part, agreeable to one of his *triads*. For, if they be not "thoroughly *erudite*," they are "thoroughly animated, and thoroughly natural." The line, however, which begins with, "O God!" &c. we disapprove of, for reasons already given.

' As he spake, I saw
The clouds hang thick and *heavy* o'er the deep;

And

And *heavily*, upon the long slow swell,
 The vessel *laboured* on the *labouring* sea.
 The *reef-points* rattled on the shivering sail,
 At fits, the sudden gust howled ominous,
 Anon, with unremitting fury raged;
 High rolled the mighty billows, and the blast
 Swept from their sheeted sides the showery foam.
 Vain, now, were all the seamen's homeward hopes,
 Vain all their skill! . . . we drove before the storm.
 'Tis pleasant, by the chearful hearth, to hear
 Of tempests, and the dangers of the deep,
 And pause at times, and feel that we are safe;
 Then listen to the perilous tale again,
 And, with an eager and suspended soul,
 Woo Terror to delight us; . . . but to hear
 The roaring of the raging elements,
 To know all human skill, all human strength,
 Avail not; to look round, and only see
 The mountain wave incumbent, with its weight
 Of bursting waters, o'er the reeling bark, . . .
 O God, this is indeed a dreadful thing!
 And he who hath endured the horror, once,
 Of such an hour, doth never hear the storm
 Howl round his home, but he remembers it,
 And thinks upon the suffering mariner!' pp. 42, 43.

We wish to be liberal of commendation where commendation is due; and have with pleasure pointed out some passages well deserving the name of poetry: but so many prosaic, wire-drawn tales and speeches, and so much harsh, unmusical stuff, hang, like a dead weight, upon the attention, that our interest and sympathy were hardly kept awake, by the utmost efforts we could make in the perusal. For instance, (if instances have not been given to prove it already,) who can have patience, sufficient for pages after pages, of such meagre unharmonious effusions of insipidity as the following:

————— ' he took
 His wonted seat in the sunshine. Thou hast lost
 A brother, prince, he cried, . . . or the dim ear
 Of age deceived me. Peace be with his soul!
 And may the curse that lies upon the house
 Of Owen turn away! wilt thou come hither,
 And let me feel thy face? . . . I wondered at him;
 Yet, while his hand perused my lineaments,
 Deep awe and reverence filled me. O my God,
 Bless this young man! he cried; a perilous state
 Is his; . . . but let not thou his father's sins
 Be visited on him!' p. 31.

Once more, and we have done; we read,

' Their lives were dear, they bade me know, and they

Many,

Many, and I, the obstinate, but one.
 With that, attending no reply, they hailed
 Our fellow bark, and told their fixed resolve.
 A shout of joy approved.'

At the close of the volume, there are about 100 pages of notes; which, indeed, are often much wanted, to clear up, or at least to explain, those strange things that we meet with in the poem. Some of the annotations, however, are equally strange: witness the following extract:

'We have not taken animals enough into alliance with us. In one of the most interesting families which it was ever my good fortune to visit, I saw a child suckled by a goat. The Gull should be taught to catch fish for us in the sea, the Otter in fresh water. The more Spiders there were in the stable, the less would the horses suffer from the flies. The great American fire fly should be imported into Spain to catch musquitos. Snakes would make good mousers; but one favourite mouse should be kept to rid the house of cock roaches. The Toad is an excellent fly catcher, and in hot countries a reward should be offered to the man who could discover what insect fed upon fleas; for, say the Spaniards, *no ay criatura tan libre, a quien falta su Alguacil.*' p. 519.

We also extract the account of American singing birds and frogs; not so much for the value of the information, as to give a true sample of these notes, and to shew, in a still stronger light, Mr. S.'s taste for the wonderful and miraculous. We stop short of a Hibernian oath, which is too often quoted in this country, though it is as quaint and vulgar as it is impious.

'The Mocking Bird is often mentioned, and with much feeling, in Mr. Davis's *Travels in America*, a very singular and interesting volume. He describes himself in one place as listening by moonlight to one that usually perched within a few yards of his log hut. A negress was sitting on the threshold of the next door, smoaking the stump of an old pipe. *Please God Almighty*, exclaimed the old woman, *how sweet that mocking bird sing! he never tire.* By day and by night it sings alike; when weary of mocking others, the bird takes up its own natural strain, and so joyous a creature is it, that it will jump and dance to its own music. The bird is perfectly domestic, for the Americans hold it sacred. Would that we had more of these humane prejudices in England,—if that word may be applied to a feeling so good in itself and in its tendency.

'A quaint old protestant missionary mentions another of the American singing-birds very technically.

'“Of blackbirds there be millions, which are great devourers of the Indian corn as soon as it appears out of the ground: unto this sort of birds, especially, may the mystical fowls, the Divells, be well resembled, (and so it pleaseth the Lord Jesus himself to observe, *Matt. 13.*) which mystical fowl follow the sowing of the word, and pick it up from loose and careless hearers, as these black birds follow the material seed; against these they are very careful, both to set their corn deep enough, that it may have a strong root, not so apt to be pluckt up, as also they

put

put up little watch-houses in the middle of their fields, in which they or their biggest children lodge."—ROGER WILLIAMS.

'But of all the songsters in America who warble their wood-notes wild, the frogs are the most extraordinary.

' "Prepared as I was to hear something extraordinary from these animals, I confess the first frog concert I heard in America was so much beyond any thing I could conceive of the powers of these musicians, that I was truly astonished. This performance was *al fresco*, and took place on the 18th (April) instant, in a large swamp, where there were at least ten thousand performers, and, I really believe, not two exactly in the same pitch, if the octave can possibly admit of so many divisions or shades of semitones."—Travels in America, by W. Priest, Musician.

It is now high time that we dismiss the work before us; and we do it with our sincere wishes that Mr. S. would no longer disgrace the talents and genius, which he evidently possesses, by an affectation of singularity which is so much beneath him. We again recommend to him the "simplicities" mentioned in his *triads*. If he tells us, that antiquated, obsolete language suits an ancient story, why did he not write in Welsh? His unpardonable *innovations* upon his native language, in giving us words and expressions never heard of before, deserve the severest reprehension. His story is considerably too long, and is too much deficient in incident and character, to be interesting. There are some good things in it: but he would do well to reflect, that a diamond among rubbish does not always repay the search. We cannot, therefore, advise our readers to expend their two guineas on this volume, notwithstanding its ornamental appearance, its wire-wove hot-pressed paper, and its costly and elegant typography.

Art. V. Drake's *Essays*, concluded from p.

DISSMISSING the biographical part of these *Essays*, which we have perused with general satisfaction, and regard as a very agreeable companion to the writings which it is designed to illustrate; we proceed to pay some attention to the critical department of the work.

In the Essay on the Progress and Merits of English Style, after enumerating various Authors, passing judgement on their style, and generally introducing some quotation from their works to illustrate his opinion, Dr. D. at length concludes,—

'Of the authors enumerated during this era, all contributed in no slight degree toward the amelioration of our language; but we may point with peculiar approbation to the sweetness and ease of COWLEY, to the dignified simplicity of TAYLOR, to the energy and copiousness of BARROW, to the elegance and naïveté of TEMPLE, and to the warmth and mellow richness of DRYDEN.'

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The style of Swift Dr. D. thinks has been extravagantly, and, therefore, injudiciously, applauded. L^owth and Blair have recommended Swift as the most correct of our prose writers. Our author says, "No man has equalled Swift in the knowledge of the force and purity of English words, or in fecundity of idiomatic expressions; but in collocation, and grammatical accuracy it were absurd, in the present day, to consider him as a model." Vol. ii. p. 81.

The observations on Sir R. S.'s style are thus summed up—"He will be found in purity and simplicity inferior to Tillotson, to Temple in elegance and harmony, to Dryden in richness, mellowness, and variety. To the two former, however, he is equal in correctness, to the latter in vivacity, and with all, he is nearly on a level as to ease and perspicuity." Vol. i. p. 201.

Dr. D. is far from disparaging Steele, as we formerly observed Mrs. Barbauld to have done; for he concludes his essay on this subject with remarking—

'That Steele is, perhaps, under this head, an exception to a general rule. It is style which usually embalms for posterity the effusions of elegant literature. Such however are the various merits of Steele in every other respect, and such the popularity of his topics, that, notwithstanding, his negligent and, frequently, inelegant diction, he has attained, and, still preserves the rank of a British Classic. Vol. i. p. 202.

Addison's style, Dr. D. thinks, if compared with those of his contemporaries, is intitled to the palm of correctness. "If some of the best of Addison's papers," says he, "be contrasted with *this* production of Swift, (referring to Swift's proposal for correcting, improving, and ascertaining the English tongue)—they will be found as superior to the Doctor's style, in point of correctness, as they are acknowledged to be in amenity and grace." Vol. ii. p. 94. And at the close of his Essay on the progress and merits of English style, Dr. Drake observes,

'It may, in short, without the least charge of partiality, be said, that, though with regard to the minutiae of grammar and composition Addison may be found less accurate than the best writers of the present day,—in all the great qualities of style, in perspicuity, simplicity, and ease, in harmony, elegance, and amenity, he has been surpassed by none and equalled but by few. Vol. ii. p. 116.

After considering, at length, the principal features of Steele's literary character, as a writer of Periodical Essays, the Doctor affirms—

'That, if he cannot be distinguished as a man of profound learning, he was at least intimate with the Authors of ancient Rome, and possessed a keen and critical relish of their elegancies and beauties. In vigour, versatility, and penetration of intellect, he was inferior to none of his contemporaries who figured in the department of general literature; and
though

though, in purity and delicacy of taste, he was certainly not upon a level with Addison, he was even in these qualities superior to most of the then literary world.'

'His imagination was fertile, and sometimes brilliant; his memory strong and capacious; his powers of ratiocination for the most part clear and persuasive, and his humour and wit, if not conspicuously elegant and chaste, were, at least, original, full of life, and well-applied.

The great utility of his compositions, however, arises principally from his fertility in the delineation of character, as founded on an extensive knowledge of mankind and its varieties. These sketches, which every where diversify his writings, and give them a dramatic cast, are rendered subservient to the best purposes, by teaching through example, of all modes the most impressive, the noblest lessons of moral wisdom and domestic virtue.

When we duly reflect, therefore, that the long series of *Essays*, including the *Tatler*, *Spectator*, and *Guardian*, was originally planned, and uniformly conducted by Sir Richard Steele; that to him we owe the incorporation and united exertion of the first literary talents of his time (talents ever directed, under his superintendence and support, towards the real improvement of his species;) and that, notwithstanding much calumny and political opposition, much expence and hazard, he vigorously persevered in carrying his view into execution; we shall, without doubt, be convinced, that few men have deserved better of society; and that no one, every circumstance considered, can with greater propriety be termed a benefactor to mankind.' Vol. i. pp. 290, 291.

In opposition to the opinion of Dr. Hurd, whom he styles the most distinguished of our philosophical critics, Dr. D. ably defends Addison's criticism on *Paradise Lost*.

'To cause Milton to be read and admired was not, as the Doctor (Hurd) supposes, the accidental benefit of his criticism, but its sole aim and purport: the means were admirably adapted to the end; no tedious disquisition, no theory disgusted him who turned to the *Spectator* for interest and amusement, all was elegant and pleasing, and the very papers that we are noticing, though embracing a department of literature generally esteemed dry and repulsive, became from the fascinating garb in which they were dressed the most popular of the collection.—Their Author had the satisfaction of contemplating the success of his labours, Milton became a favourite with the public; and the national taste underwent an amelioration from this event, which has been progressively increasing to the present times.'

Again this champion of Addison proceeds in his defence, to maintain, that—

'Had the censurers of Addison's mode of criticism but taken the trouble of perusing the four hundred and ninth *Spectator*, they would have found him laying down the very rules for philosophical criticism, which

which they profess themselves to be guided by, and upon which rules the Essay on the Pleasures of Imagination was directly constructed.

Vol. ii. p. 150.

In a compressed form, Dr. D. elegantly enumerates, "the various obligations, which learning, wisdom, and virtue have to acknowledge in the writings of this great and good man."

'To Addison, in the first place, may we ascribe the formation of a style truly classical and pure, whose simplicity and grace have not yet been surpassed, and which, presenting a model of unprecedented elegance, laid the foundation for a general and increasing attention to the beauty and harmony of composition.

His critical powers were admirably adapted to awaken and inform the public mind; to teach the general principles by which excellence may be attained, and, above all, to infuse a relish for the noblest productions of taste and genius.

In humour, no man in this country, save Shakespeare, has excelled him; he possessed the faculty of an almost intuitive discrimination of what was ludicrous and characteristic in each individual, and at the same time, the most happy facility in so tinting and grouping his paintings, that, whilst he never overstepped the modesty of nature, the result was alike rich in comic effect, in warmth of colouring, and in originality of design.

Though his poetry, it must be confessed, is not remarkable for the energies of fancy, the tales, visions, and allegories dispersed through his periodical writings, make abundant recompence for the defect, and very amply prove, that in the conception and execution of these exquisite pieces, no talent of the genuine bard, except that of versification, lay dormant or unemployed.

It is, however, the appropriate, the transcendent praise of Addison that he steadily and uniformly, and in a manner peculiarly his own, exerted these great qualities in teaching and disseminating a love for morality and religion. He it was, who, following the example of the divine Socrates, first stripped philosophy in this island of her scholastic garb, and bade her, clothed in the robes of elegant simplicity, allure and charm the multitude. He saw his countrymen become better as they became wiser; he saw them, through his instructions, feel and own the beauty of holiness and virtue; and for this, we may affirm, posterity, however distant or refined, shall revere and bless his memory. Vol. ii. pp. 351, 352.

We must refer our readers to the third volume, for a rich variety of critical observations on the numerous assistants of Steele and Addison, as it would be impossible to make quotations relative to each individual.—We cannot help objecting, however, against the severe censure that is passed on the Night Thoughts of Dr. Young.

'The general tenor of the Night Thoughts is so dark and querulous, so evidently the result of morbid melancholy, that I much question whether any person has been benefitted by their perusal. They appear to me calculated to throw an air of dissatisfaction on every thing around us;

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to have a strong tendency, in fact, either to plunge the mind into a state of pensive inactivity, or to excite in it the paroxysms of despair.

Vol. iii. p. 257.

This charge is too general, and strong, to be substantiated. We are equally far from approving of that gloomy sensibility which often discolours poetical delineation, and from maintaining that the Night Thoughts are not objectionable on that account: but they contain so many just, noble, and sublime sentiments, that it is not easy for us to conceive, how any person can peruse them without benefit.

The concluding Essay, containing observations on the effects produced by these periodical writings, passes upon them the highest possible eulogium. We admire much of what is said on this subject, and could make some agreeable extracts; but we think the quotation from a contemporary writer, has exaggerated the benefits beyond all the rights of hyperbole itself, when he says, "All the pulpit discourses of a year scarce produced half the good as flowed from the Spectator of a day." Notwithstanding the imperfections of preachers, we are persuaded that, were their labours to be suspended for a year, more injury would be done to society, than a thousand *Spectators* could repair.

This work is elegantly printed, and forms three volumes uniform with a new and superb edition of the Spectator, Tatler, and Guardian, in fourteen Volumes; embellished with eighty six engravings; and when these classics are accompanied by Dr. Drake's Essays, fourteen portraits should be reserved by the binder for the latter work, in which there are directions for placing them. A portrait of the Author, and two beautiful miniature views, the first, of Mr. Addison's house at Bilton, and the other, of Sir R. Steele's cottage at Haverstock-hill, are appropriated to the decoration of the Essays.

We have before hinted that the work might be improved in some parts by compression. If some unnecessary extracts from the Tatler, Spectator, and Guardian, had been omitted, Dr. D might have comprised his original labours, for which we are greatly indebted to him, in two Volumes. Other quotations, also, might properly have been excluded: not that they are in themselves objectionable; but as we have read most of them frequently before, they appear unnecessary in their present situation.

Gratified as we have been by the general correctness and beauty of the style in which these Essays are written, we were not a little surprised at the grammatical errors which meet us in the following passages.—"With their astronomy, which had received many and great improvements under the Caliphs Almansor and Aluammon, was blended the fallacies of astrology" Vol. ii. 238.

"His Lordship was persuaded by a person of the name of Bush, that a clergyman was not qualified for such a duty, and procured the office for himself." It is necessary to observe, that it was not his Lordship, but Bush, who procured the office.

We cannot, on the other hand, always acquit our author from the charge of affectation: but, on the whole, we have been so much entertained with his present work, that it will highly gratify us to witness the fulfilment of a design which has been announced, of rendering a similar tribute to other periodical works of classical reputation.

Art. VI. *Practical Observations on Sea Bathing.* To which are added, Remarks on the Use of the Warm Bath. By A. P. Buchan, M. D. of the Royal College of Physicians. 8vo. pp. 207. Price 5s. Cadell and Davies.

EVERY endeavour to veil in mystery principles of science, which, if generally diffused, would promote the happiness of mankind, undoubtedly merits severe reprehension. Not less censurable, however, is it to delude the ignorant into an imaginary possession of knowledge, and an ill-founded confidence in their own judgement, on points, which can only be trusted with safety to the decisions of those who have professionally devoted themselves to their investigation. Few men, indeed, will trust to their own judgement, for the legal defence and conservation of their property; while there are many who suffer themselves to be completely duped into the belief, that every man may be his own physician.

That immeasurable mischiefs proceed from such publications as encourage these absurd notions, is well known to every intelligent medical observer: nor can the probability, that the deaths of many have been occasioned by works of that kind, be reasonably questioned. The ingenious author of the treatise before us, is evidently aware of the numerous reasons which exist, for thus censuring works on domestic medicine, which profess to teach every one the art of healing diseases.

'The general purport,' he says, 'of the following observations will, however, be confined within limits, which no medical work intended for popular perusal, ought, in my opinion, to exceed: they will be found rather of the negative than the positive kind.' pref. p. xii.

Dr. Buchan has here pointed out the exact limitation, within which, we are fully of opinion, all medical publications, intended for popular perusal, should be confined: but as a striking example of the difficulty of addressing the public with propriety on such topics, we shall endeavour to shew, that Dr. B. himself has, in one instance, violated this excellent canon, so as to give some reason to fear, that injurious effects may result from part of the advice which he has here delivered.

The reiterated convalescence which Dr. Buchan has himself experienced, from occasional retirement to the sea coast, gives him no small claim to our attention; especially as he informs us, that he has, on these occasions, neglected no opportunity of obtaining knowledge, from persons whose opportunities of observation must have furnished them with experience.

Of the various situations on the coast of our island, resorted to for the purpose of bathing in the sea, which have been visited by the doctor, he remarks, that he has not observed anywhere the two great requisites, of salubrity, and convenience of accommodation, more perfectly united, than in the *Isle of Thanet*. As his observations on this subject appear to be perfectly just, and cannot fail to be interesting, we have thought it right to lay them before our readers.

‘The rising plat of ground, known by that name, consists of a solid mass of chalk stretching into the German Ocean, above the level of which it is considerably elevated, constituting the most eastern point of land in England.* More than two-thirds of its shores are washed by the waves of the sea, so that the wind blowing from almost any quarter, is justly entitled to the epithet of a sea breeze. From those vapours which everywhere occasionally mix with, and contaminate the atmosphere, the air is here in a great measure purified by the absorbing powers of the immense beds of calcareous matter, of which this peninsula is composed; while it is in general impregnated with the agreeable perfume of the various aromatic plants, which the light loamy soil produces everywhere in uncommon abundance. There is scarcely any stagnant water to be met with, and what falls from the clouds is so quickly absorbed, that the most delicate invalid is seldom prevented from taking his accustomed exercise in the open air, even after the heaviest rains.

‘From the total deficiency of trees, which seldom thrive within the influence of the sea spray, some situations on the coast are found, during the summer months, to be almost intolerably hot. The north-east aspect of a great part of the coast of the *Isle of Thanet*, occasions an extensive shadow to be thrown over the sands by the lofty cliffs, during that portion of the day when the rays of the sun have the greatest influence in producing heat. This, the invalid, to whom inhaling an air impregnated with the spray of the sea is deemed beneficial, will find a salutary walk; where, as evinced by the brackish taste perceptible on the lips and palate, that purpose may be completely obtained. Persons even of the most delicate health need not be deterred from walking near the margin of the sea, by any apprehensions of the bad consequences of damp feet, as it is a well-ascertained fact, that to have the feet wetted with salt water has by no means the same tendency to produce catarrhal affections, as exposing them in a similar manner to the effects of water unimpregnated with salt. To the same local exposure of this part of the coast, it is to be attributed, that the south west wind, so generally prevalent in autumn, and which brings with it such a sea on many parts of this king-

* If so, our Maps are sadly out in the longitudes of the North Foreland and Lowestoff Point.

dom exposed to its influence, as materially to obstruct the business of bathing, being here an off-land breeze, produces no such effect. The facility of bathing at any time of the day, and in almost every state of the tide, must necessarily have considerable influence in determining the choice of situation, among those who repair to the sea-shore expressly for that purpose.' pp. xvi, xvii, xviii.

In the first chapter are contained several very important observations on cold bathing, the perusal of which cannot fail to be useful to invalids. The deductions which are made from the effects of a change of temperature on the human body, and their application to the subject here treated of, are in general such as may with the utmost safety be recommended to the attention of every invalid who is disposed to the employment of this remedy. The endeavour to account for the convulsive breathing, that takes place on immersion, in a cold bath, does not, however, appear to us entirely satisfactory.

'We are commonly in the habit of breathing the air of the atmosphere of the same temperature to which the body is exposed. The vessels of the skin, and those diffused over the internal surface of the lungs, are therefore constantly liable to be affected by diminished temperature at the same time. Hence a sympathetic action is established between them, so that, when the heat of the surface of the body is considerably lowered, the vessels of the lungs participate in the temporary torpor occurring in those of the skin; the circulation of the blood through them is performed with difficulty, which the efforts of voluntary breathing are exerted to overcome.

'Involuntary respiration is chiefly carried on by the action of the diaphragm, a large membranous muscle extended across the lower part of the thorax, and dividing the cavity of the chest from that of the abdomen. By exerting an effort of the will, we endeavour, by means of this muscle, to enlarge the capacity of the chest; after which it again contracts with violence. Hence the irregular and catching respiration, on first entering a cold bath. The natural alternate contraction and relaxation of this muscle appear to be disturbed, and its actions to become convulsive, in consequence of the cold medium coming nearly into contact with its insertion into the margin of the thorax; the convulsive sobbing being most violent, when the surface of the water is nearly on a level with the pit of the stomach. If the body be kept under water as high as the chin, this affection will be found greatly to diminish, and after the agitation caused by the first immersion has completely subsided, the action of respiration under water is carried on even more slowly than usual.

'In estimating the effects of sea bathing on the constitution, this phenomenon is to be disregarded; excepting that, in as far as it has been proved to be connected with a state of inactivity of the circulating vessels of the lungs, it refutes the common-place notion, that cold bathing is dangerous in every case of spitting of blood. This prejudice has arisen from some vague idea of cold applied to the surface tending to drive the blood inwards. Perhaps medicine does not possess any more efficacious remedy for internal hæmorrhage, than to immerse the extremities, or occasionally the whole of the body, in cold water.' pp. 8, 9, 10.

We are disposed to think, that the constrictive power of cold on the surface, may, at least, during the first moments of immersion, prevent the due portion of blood from being propelled into the innumerable vessels on the surface of the body, and that the blood may thus become accumulated, in more than the ordinary quantity, in the heart, and consequently in the lungs; and may thus occasion the short convulsive respiration here noticed. We are, therefore, more disposed to favour the notion commonly entertained respecting this circumstance, than that which is here offered by Dr. Buchan. We have, also, reasons for objecting to the doctor's theory, that are of considerable importance: since the applications of it to practice, which may be made by others, and which, indeed, are here made by the Doctor himself, are such as we think highly improper to be suggested and recommended, in a medical work intended for popular perusal. The immersion of the extremities, and occasionally of the whole body, in cold water, even though admitted to be beneficial in some cases of internal hæmorrhage, can never be safely advised in all:—but since difference of opinion may exist, with respect to this practice, let us judge of its propriety by our author's own observations respecting the effects of cold immersion on the human frame. Speaking of these effects, Dr. Buchan observes,

‘In the irritable, the heart will endeavour, by the frequency of its contractions, to propel the blood into the vessels of the surface, which are contracted by the cold.’ p. 13.

The receding of the blood from the surface is here admitted by the Doctor, as an effect resulting from the immersion in cold water: and the danger of very serious consequences succeeding to this circumstance, in cases of internal hæmorrhages, is fairly to be inferred from his observations on the head-ach, which sometimes succeeds bathing.

‘In one species,’ he says, ‘a general sense of fullness in the head is perceived, sometimes accompanied with throbbing, and a turgid glistening appearance of the eyes.’ p. 83.

‘Hence, while the blood-vessels of the surface of the body in general are contracted by the diminished temperature of the bath, a larger than usual portion of the vital fluid is determined towards the brain, giving rise to what, in the technical language of Medicine, is termed a congestion. After a time, the circulation generally recovers its equilibrium, and the sense of fullness of the head subsides.

‘Sometimes, however, the coats of the blood-vessels yield to the increased impetus of the circulation; and instances have occurred of palsy, and even of fatal apoplexy, taking place instantaneously on entering the cold bath. Individuals sensible of any habitual fullness of the head ought, therefore, to be very cautious how they venture on the practice of cold

cold bathing. Or, should other circumstances relative to their state of health induce them to make trial of it, they ought on no account to neglect previously to lose blood by the operation of cupping, which is by far the most effectual means that can be employed to prevent such accidents. If the sense of fullness still continue to recur after bathing, it should not be further persisted in.' pp. 84, 85.

If there exist danger of the rupture of a vessel being thus occasioned, surely hazard must be run, in some cases of internal hæmorrhage, of the flow of blood from a vessel, already ruptured, being thereby increased. It must, indeed, be acknowledged, that much may be advanced on the other side of the question: but, undoubtedly, where the effects of any particular practice is thus problematical, the suggestion of it, in such a manner as may lead to its popular adoption, is highly reprehensible.

The remarks of Dr. Buchan, on the more remote effects that may be expected to result from cold bathing, are many of them very proper, and may be highly useful. The Doctor here takes an opportunity of inveighing strongly against the wearing of flannel next the skin; and while on this subject, remarks,

' Besides the debility that flannel worn next the skin occasions, by increasing the secretion of sweat, it probably tends also to weaken by other means. The incessant irritation of the numerous points of which its rough surface is composed, and which always occasion uneasiness on the first adoption of flannel, only ceases to be perceived in consequence of the skin losing part of its sensibility; and this, like every other incessant irritation, *must tend to accelerate the approach of old age.*' p. 31.

So widely does Dr. B. differ from Count Rumford! The writer of this paragraph can, however, attest, from the experience of twenty-five years, the advantage of wearing flannel; not in summer, but in winter, and then only while out of bed.

Some excellent remarks occur, on the time and manner of bathing. These are chiefly deduced from observations delivered in the highly valuable work of Dr. Currie, the loss of whom is deeply deplored by every scientific man. Among the cautions offered, in this part of the work, the most conspicuous are the following:—It is by no means right, in every instance, to bathe immediately on leaving bed in the morning: bathing, while the body is chilled with cold, is improper: such a degree of exercise should be taken, previously to entering the water, as may be sufficient to produce a general sensation of warmth over the whole body: if any intemperance, though not considerable, have been committed over night, the time of bathing should be postponed till noon, when the system may be supposed to have recovered from its effects: repeated immersions are frequently not so beneficial as a single plunge: the head should be wetted as soon, and as completely, as possible. These, and numerous

other observations, which want of room prevents us from specifying, indubitably render this work likely to be of considerable benefit to those for whom it is intended.

Among the complaints in which sea bathing is supposed, by Dr. Buchan, to be beneficial, he has particularly enumerated, Scrophula, Rickets, Convulsions, Epilepsy, St. Vitus's Dance, Hysterical Affections, Nervous Diseases, Chlorosis, Intermittent Fevers, Chronic Inflammation of the Eyes, and Chronic Rheumatism. The bad effects of sea bathing, in certain complaints, and in certain peculiarities of constitution, are very properly pointed out, and are highly deserving of attention. The internal use of sea water, also becomes a subject of the Doctor's examination, and is recommended in certain cases: but, as the component parts of sea water are well known, and as it is always contaminated by various extraneous substances, and particularly by matter proceeding from animal putrefaction, we cannot help thinking, that in all cases of internal use, the employment of a factitious sea water would be preferable to the natural.

The observations on the sea breezes, as well as those on the use of the warm bath, appear to be not only unobjectionable, but well calculated to furnish the invalid with important information.

Upon the whole, this work is highly reputable to its author. The style is neat and perspicuous, and the general tendency of the remarks demand our approbation. Still we cannot wish that the list of popular medical works should be augmented. The danger that exists of doing mischief by such means, we have thought it our duty to suggest: while we can, with pleasure, say that Dr. Buchan is well qualified to benefit society, by works addressed to *professional* men, and calculated to improve the state of medical science. It is true, that he possesses, as it were, a hereditary right to address the patients themselves, in his writings; but we are convinced that he would ultimately derive much greater satisfaction, from waving this claim, and engaging in such works as we have recommended, since they would prove more creditable to him, and more useful to the public.

Art. VII. *A World without Souls.* 12mo. pp. 135. Price 2s. 6d.
Hatchard. 1805.

THIS is evidently the production of a man of no mean ability; but we apprehend that the author has in some measure mistaken his powers. When serious, he writes with pathos and energy, but we cannot uniformly applaud his attempts at sarcasm and irony. His perpetual recurrence to Monboddoo
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and his *tails*, mars the effect of several among the most impressive passages. The subject of this little book, is as follows.

M. an eccentric but amiable and pious character, has educated Gustavus, an orphan, among the wilds of Switzerland. M. avails himself of an assertion hazarded by a Spanish historian, that the Americans have no souls, to suggest the credibility of the fact; and in order to improve the mind of his pupil by the experience of social life, he proposes a journey to O. (London). At this place, almost every circumstance tends to confirm the position, *that men have no souls*, by demonstrating that they converse and act as if they were sure that they had none. On so absurd a basis, it is but justice to say, that the author has erected a superstructure which is useful and impressive in many of its details, although, on the whole, we cannot recommend it as elegant or pleasing.

A few extracts will best enable our readers to judge of the nature and merits of this ingenious but eccentric performance. For a serious strain, we refer to the author's account of a sermon.

'The preacher fired as he went on. Again he touched the hallowed string, from which the majesty of *faith* had sounded. "When the great Apostle of the Gentiles calls up the shades of the mighty dead to record the holy actions by which the service of God has been signalized; he dares not recount their deeds, except in union with the principle from which they sprung. He points to these illustrious men looking through the darkness of ages, their eye fixed and intent upon that 'Saviour who was to come.'—'By *faith*,' says he, 'Abraham offered up Isaac; by *faith* Jacob worshipped; by *faith* Moses preferred the suffering with the people of God to those pleasures of sin which are but for a moment.' Refuse not to add your names to a catalogue of whom it is declared 'the world was not worthy;' cultivate the same principles, pursue the same practice, and 'enter into the same glory.' p. 49.

For a satirical specimen, we cite a debate in the House of Commons on the Slave Trade.

'The debate had begun, and a speaker was at that moment upon his legs. M. had purposely concealed the subject of discussion from Gustavus, as he was unwilling that any part of the impression it was calculated to communicate should be wasted. G.'s first employment, therefore, was to discover the object of the speaker. Amongst the earliest words which caught his ears were these: "What grounds of complaint are there, when twenty inches are allowed for the stowage of each?"—"This must mean bales of goods," said G. The crowd was so great, and indignation or applause rendered the assembly so clamorous, that an interval elapsed before another sentence reached him.

'At length, said the orator, "They are driven to a fair market, and sell according to the condition in which they are."—"They must be live stock," thought our hero. Again he listened: "The colour of their

skin, the flatness of the forehead, the smallness of the under jaw, their malignity, and their dulness, create considerable doubts as to the species in which they should be classed."

" "They are *monsters*," said G.

"There was another moment in which nothing found its way to our auditors. Truth, however, has lungs of iron, and the concluding sentence of the harangue echoed along the remotest walls. "The days of chivalry—let us be thankful—are gone, and those of sound wisdom have succeeded. Expediency has asserted her rights, and taught us, that what is profitable alone is right. Let not then a canting philanthropy go Quixoting for adventures upon the fields of Humanity. If you tell us that cruelties are exercised upon the parents, we give this sufficient answer—*buying is cheaper than breeding*."

" "It is no monster," thought G. "of *our* hemisphere, for men would not dare to justify such treatment of them by such reasoning. Tell me," said he, breathless with impatience, "is this man (from his technical language) a butcher, or a representative of butchers?"

" "They are excluded," answered M. "from the juries of O.—Would they, think you, be admitted into her senate?"

" "Who is he then?"

" "A friend, or a representative of slave-dealers."

" "Of what monster does he speak?"

" "Of men—of men who by birth are Africans, and whom frequently the most complicated villainy makes slaves."

" "Let me escape," said G.; "I am your convert. I should almost undervalue my own soul, if I thought this creature could have one."

pp. 57, 58, 59.

This scene forcibly recalls to mind the following epigram of Cowper, "on the gentlemen who laughed at Mr. Smith's affecting recital of the cruelties practised on the negroes."

Philosophers have man defin'd
An animal of *laughing* kind:
But since baboons are known to grin,
(Who nothing human have within)
The definition, therefore, fails—
And I'll be sworn that *you* have *tails*!

If the author of the work under our review never saw this epigram, or had no view to it throughout his performance, it would appear to us one of the most remarkable coincidences that have hitherto been ascertained. A *volume*, however, on such a subject, seems to be without precedent; except it may be traced to the monkey that had a *tail twenty yards long*.

The force of the more pathetic passages is weakened by an exuberance of sentiment which borders on affectation. The style, though commonly negligent, is often animated, and sometimes highly energetic. On a libertine being suddenly apprised, that the funeral he beheld was that of a young lady whom he had ruined, we are told—"No answer succeeded, but
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in its place that wild and ferocious laugh by which madness tells it has not a tear to shed." p. 77. Some pleasing poetical pieces are interspersed.

Art. VIII. *Ballads*; by William Hayley, Esq. founded on Anecdotes relating to Animals, with Prints designed and engraved by William Blake. Small 8vo. pp. 216. Price 10s. 6d. Phillips. 1805.

THE anecdotes, which form the subjects of these metrical tales, are mostly adapted to excite tenderness toward brute creatures. They exhibit some of the most remarkable instances that are recorded, of animal sensibility; and if a few of them surpass the bounds of ordinary credibility, the authorities on which they rest, may perhaps be allowed to be valid in the court of Parnassus. "Three words of Horace," says the author, "may form an introduction to the following pages—"

Virginibus puerisque canto—

"or, in plain English prose, the book is intended for young readers." Children are usually so fond of verse, that it always gives us pleasure to see able writers attentive to their amusement and instruction: and thoughtless cruelty toward animals is so common to childhood, that we consider it as an object of no small importance, to counteract a propensity to that evil. On these grounds, we think that Mr. Hayley's well-known benevolence has been wisely directed, and usefully employed, in the small volume which he has now published. Simplicity, and variety, appear to have been his principal aims, in the execution of it. The stories are usually pathetic: and not only unexceptionable, but beneficial in their purport; if one or two of them may not be thought rather too *loving* for *very* young readers.

It is not easy, when illustrating the sympathy, the gratitude, and the fidelity, which animals often display, to avoid a comparison of their powers, and at the same time a contrast of their dispositions, with those of mankind, by no means to the advantage of the latter. In fact, so far as men are governed by animal propensities; and reason, instead of being a restraint on the natural appetites and passions, becomes their instrument; men debase themselves much below brutes: and from being sensual render themselves diabolical. It is only in proportion as the reasoning faculty aspires to the knowledge, the obedience, and the love of the Supreme Being, that our nature assumes its appropriate dignity. These reflections are prompted by the close of an extract which we subjoin, as the shortest specimen that we could select for our readers, of a connected narrative, from these ballads. It is related by a Hermit of the Alps.

' Some

'Some two miles off, as near a wood
 Of deepest gloom I stray'd;
 Struck by strange sounds, I wand'ring stood;
 They echoed from the shade.
 First like a noise in troubled dreams,
 But soon distinct I heard,
 A dog's triumphant bark, and screams
 That spoke a dying bird:
 A bird of loud portentous note,
 One of the vulture race,
 Which shepherds will to death devote
 In sanguinary chace.
 I thought some shepherd's joy to share,
 And hurried to the sound:
 To what I had expected there
 Far different scene I found.
 A man, of blood-bespotted vest,
 I saw upon the earth;
 And Malta's cross upon his breast,
 Spoke him of noble birth.
 Misfortune long had press'd him sore;
 I know not how he died;
 He had been dead two days or more,
 When I his corse descried.
 Him, as their prey, two vultures seek,
 With rav'nous rage abhorr'd;
 But *Hero* guarded from their beak,
 The visage of his lord!
 When first my eyes on *Hero* glanc'd,
 One vulture he had slain:
 The second, scar'd as I advanc'd,
 Flew off in fearful pain.
 Enchanted with a guard so brave,
 So faithful to the dead:
 The wounded dog to soothe and save,
 With beating heart I sped.
 He lick'd my hand, by me carest,
 But him with grief I saw
 Half famish'd, and his gallant breast
 Gor'd by the vulture's claw!
 Tho' anxious o'er his wounds I bend;
 By kindness, or by force,
 I could not tempt this generous friend
 To quit the pallid corse!
 The body to my cell I bear;
 The mourner with it moved;
 Then he submitted to my care,
 And all my aid approv'd!
 In the soft stone, that's near my cell,
 I soon entomb'd the dead;
 With stone above I shield him well,
 And laurels round I spread.

Oft to the spot with mournful praise,
 The mindful *Hero* springs,
 And in such notes as he can raise,
 A requiem he sings.
 Dear faithful dog! if man to me
 Had half thy virtue shewn,
 From social life I should not flee
 To roam the wild alone!
 No! not alone, nor yet in woe,
 While here thy virtues shine:
 For I defy the world to shew
 Associate like to mine!" pp. 130—135.

We shall leave our readers to form their own judgement of these compositions, when we have remarked, that several of the stories are told in a manner superior to that which we have inserted; especially, we think, those of the *Baya*, and the *Elephant*. The number of *Ballads* is sixteen. Those on the *Eagle*, and the *Lion*, give no pleasing features of these noble animals; while much favour is shewn to reptiles. The author seems, in this instance, to have adopted the Roman maxim,

Parcere subjectis, et debellare superbos.

The *Panther*, however, notwithstanding an adage unfavourable to him, forms an exception to our remark. If *Esop's* lion were reviewer of this book, he would doubtless charge the Engraver, as well as the Poet, with partiality; for having represented one of his fraternity transixed to a tree, by the poisoned arrow of a negress. The plates, of which there are five, mark the genius, if not the taste, of an artist to whom the public are indebted for an excellent likeness of *Cowper*, from a sketch by *Lawrence*, inserted in *Mr. Hayley's* biography of his friend. The correctness of its resemblance as much exceeds that of an engraving by *Bartolozzi*, which we have seen, from the same drawing, as the latter excels in delicacy of execution. We recollect, also, to have met with some of the engravings in this volume, and others on the subjects of these *Ballads*, on a larger scale; and we think it would be likely to impress the minds of young people more strongly with the subjects, if a plate by the same artist were prefixed to each tale, in any future edition.

Art. VIII. *The Christian System unfolded in a Course of Practical Essays on the principal Doctrines and Duties of Christianity.* By *Thomas Robinson*, M. A. Vicar of *St. Mary's*, *Leicester*. 3 Vols. 8vo. pp. 1491. Price 1l. 4s. *Rivingtons and Hatchard*. 1805.

IN our inquiries after Truth, if we would arrive at any accurate and valuable knowledge, the strictest attention must be paid to System. Not only does the mind conceive more clearly of propositions,

propositions, which are well digested and systematically arranged, but objects often appear under very different aspects, when standing alone, and when viewed in their relative situations and connexion. The first sin, when represented as the mere eating of a forbidden fruit, seems trivial, and its punishment extreme: but view it in its reference to the divine government, or as striking at the root of that authority by which the happiness of every rational being is maintained, and as introducing confusion and misery into every part of God's creation, and who will undertake to describe its malignity, or to estimate its desert of punishment?

It is for want of considering the relation which one truth bears to another, that many persons hold the most important doctrines with so loose a hand, as to surrender them the first moment they are attacked. Particular tenets are detached from the system to which they belong; sophistry represents them as untenable; and as their relative importance is kept out of sight, they are surrendered one after another, till nothing but the shadow of christianity remains. Never perhaps was it more necessary than at present, to call the attention of christians to "first principles," and a review of the leading doctrines of their religion. Almost everywhere are to be found "men of corrupt minds," and of "perverse disputings," who are unwearied in their endeavours to undermine the faith of the simple. When danger thus surrounds us, surely it becomes us to be on the alert, and to use every lawful effort to repel the common enemy; yet obvious as is the duty of teaching believers how to make a successful stand against the inroads of an enemy, to discharge it properly is found to be no easy task. There is a natural tendency in the human mind to extremes; and in avoiding one rock, it is not unusual to split upon another. "*Incidit in Scyllam, qui vult evitare Charybdim.*" Hence those who have entered into the field of controversy, with no other view than to be able to defend the truths they possess, have frequently imbibed a disputatious spirit, and have lost in christian dispositions, much more than they have gained in religious knowledge. This too general effect of controversy has deterred many pastors from entering, in their discourses, so fully into the arguments by which the truths of the gospel are supported, as seems necessary to guard their hearers against the sophistry of their enemies: of the two evils, they consider ignorance less injurious than unchristian tempers. It does, indeed, require an union of talents rarely to be met with, to communicate knowledge without inspiring vanity; to inform the understanding, and at the same time to improve the heart. Whenever such talents are publicly employed, it is not easy to calculate the good that may ensue. It gives us therefore sincere pleasure to announce the

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"Christian System" of Mr. Robinson; for if we are not greatly mistaken, it will be found to combine the qualities that are requisite for so important a work. This system embraces probably all the important truths, in which a christian minister would desire to establish his people; and they are defended and maintained in a manner so evidently appropriate and adapted to the capacity of the common christian, that it seems scarcely possible to read this work without deriving from it clearer conceptions of divine truth, and deeper impressions of its solemn import and practical tendency. While it fortifies the believer against the attack of his enemies, it aims at extirpating every root of bitterness, and promoting such tempers as adorn the christian profession.

In the course of this system, some doctrines, of course, will be found more important than others, and probably a difference of opinion may be entertained on some of those points which Mr. R. supports; yet we are of opinion, that where he fails to convince, he will excite a spirit of forbearance, and thus draw closer the bonds of affection between different parties. The *manner* of Mr. R. is peculiarly solemn; and by his strong appeals to the heart and conscience, he always aims at convincing his readers, that the truths for which he contends are subjects not of dry speculation, but of the greatest practical moment. It is not Mr. R.'s plan to obviate all the cavils of disputatious controversialists, but to lay down the principal proofs of every doctrine, and then to answer a few of the most plausible objections. Those who are fond of polemics, and look for sarcasm and raillery in debate, will be disappointed, if they open Mr. R.'s *Christian System*: but the plain christian, who wishes to be "able to give a reason for the hope that is in him, with meekness and fear," will be established in the truth, and highly gratified. The language is plain, the argument perspicuous, and the arrangement clear and comprehensive. Here are no learned references, or displays of extensive reading; so that the humble christian will feel quite at home, while enjoying this substantial repast. Mr. R. thus informs his readers of what they are to expect from his work. "The author comes not forward as a disputant, or a controversialist; but as a plain practical writer, desirous to promote the purposes of christian faith and holiness." p. vii. "His plan has been, after considering the strong and decisive evidences of the inspiration of the Old and New Testament, and attending to that state of the mind with which they ought to be received, to investigate what is their grand object, and what their most important contents." p. ix. The whole work contains 93 essays, each occupying about 12 pages, and excellently adapted to the convenience of those who cannot spare time to read long and elaborate treatises. It would

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not be interesting to give the titles of these different essays; but it may be observed that they comprehend a complete body of divinity. Beginning with the "divine origin of the Holy Scriptures, Mr. R. proceeds to the being and attributes of God, and here discusses the doctrine of "the Trinity in Unity." He next notices the creation of man, his fall, and the consequent depravity which is discoverable in his understanding, will, affections, imagination, judgement, memory, and conscience. He then shews his wretchedness, and complete ruin. This opens the way for Redemption by Jesus Christ, in which Mr. R. discusses all the peculiar doctrines of the gospel. These occupy thirty-eight essays. The third volume enters largely into the *preceptive* part of the gospel, and gives a comprehensive view of the commandments. Then follow several dissertations on prayer, and especially on "the Lord's Prayer." The church of Christ, its worship, and its sacraments, with two essays, "on the Resurrection of the Body, and the Life Everlasting," conclude the whole. A few extracts from this valuable performance shall close our account of it. We think the following observations, which occur in the essay on the "Veracity of God," worthy the attention of all our readers.

'The grand expedient for the discovery of truth, amidst the multiplicity of false opinions, is to possess a teachable and devout spirit. We should not pay an unqualified deference to the best human authorities, nor presumptuously prescribe unto God, what his will and plans should be; but in simplicity of heart we should endeavour to ascertain the meaning of his written word, take it as it is, without prevarication, grounding all our sentiments upon it, and resting in it with a composed and quiet mind. Our system of faith being thus formed, it will stand against the assaults and derisions of infidels: and whatever treatment it meet with in the world, we ought not to be ashamed of it, or give it up in fear or compliment to any man. "Thus it is written," and "Thus saith the Lord," are the arguments best calculated to remove doubts and produce conviction. Study the Scriptures, then, in order to be established in right principles; for the God of truth cannot mislead you. To repel your adversaries, and to maintain your ground with firmness, you should be well furnished out of that invaluable armoury; and by much practice you will know how to wield with advantage "the two-edged sword of the Spirit.'" Vol. i. p. 121, 122.

The essay on the "Trinity in Unity" contains many very important remarks. This profound and mysterious doctrine has been too frequently discussed with unbecoming levity; and while one party has been employed in endeavouring to divest it of all mystery, another has been holding it up to profane wit and ridicule. Mr. Robinson approaches this doctrine with a solemnity peculiarly suited to so sacred a subject; and discusses it simply as a revealed truth, which, though far beyond our comprehension, involves no absurdity or contradiction.

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'The subject,' says he, 'is most interesting, and our speculations, if conducted on right principles, will not prove idle or unprofitable. But on no point whatever are caution, diffidence, serious attention, and devout prayer, more necessary. We now seem to be approaching nearer to "the secret place of the Most High," and should remember the check which Moses received, when he turned aside to contemplate the glorious appearance of Jehovah. Let us listen to the solemn admonition, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We should proceed with a deep reverence and awe upon our minds, not indulging any vain curiosity, or presuming to pry into those things which are concealed from us. Rather let us stand at a distance, in humble adoration of that glory, the full blaze of which our enfeebled eyes cannot now sustain. At present we cannot come nigh: much remains to be removed, our ignorance, guilt, pollution, flesh and blood: but these being taken away, "We shall see him as he is." ' pp. 129, 130.

Mr. R.'s concluding remarks on this profound subject are well worth attention. He considers,

' 1. *Its mysteriousness*. We allow, we maintain, that it baffles all our attempts to comprehend it. But our ignorance ought not to be urged as an objection. For on the same ground we might refuse to believe the creation of the world, which also surpasses our understanding. And how few things are there of which we have clear and distinct knowledge! The mode of our existence, the union of the soul and body, and their mutual influence on each other, the growth of the grass and corn, the amazing variety of the whole vegetable system, produced and sustained from the same particles of earth and other matters, of which we entertain no doubt, equally transcend all our conceptions. The objection then, if admitted, would lead to universal scepticism. But the doctrine is said to involve a contradiction, as it is impossible that three can be one, and one three. The reply is obvious. This is a perverse and false statement; for when we assert that the Supreme Being is ONE and yet THREE, we mean that he is so in different respects; and on such a representation the supposed impossibility vanishes. But it is grievous to observe the profane levity with which the subject is treated by many, and it cannot surprize us, that with their disposition they should be unbelievers.

' 2. *Its importance and practical tendency*. Let these be minutely considered that we may "contend earnestly for the faith." It has lately been the fashion to speak of the doctrine of the Trinity, as a matter altogether of curious speculation, perfectly unconnected with practical religion, on which therefore we may safely allow men to differ. When any are thus induced to view it as a point of no moment, they can have no zeal to bring it forward, or rather they will easily give it up, in compliment to its opposers, and to secure for themselves a character for charity and candour. Abhorred be such tameness as this! It is, as we believe, the doctrine of the Bible, and those who worship not this God in Trinity, form a god to themselves, a creature altogether of their own imagination. Is there no presumption? Is there no impiety in this? Besides, it is a principle which does not stand alone: it is connected with every fundamental article of our faith. It is so essential a part of the

the christian system, that the whole must fall with it. Take away our Redeemer and our Sanctifier, and you leave us little that is worth contending for. Thus it is generally found that the doctrine in question is rejected by those, who have light thoughts of the evil and danger of sin, and no deep convictions of their guilt and depravity. To them, indeed, it may appear incredible, that one divine person should procure their forgiveness by the sacrifice of himself, and that the almighty influence of another should be necessary to "renew them unto holiness." But there are those who feel the doctrine exactly suited to their case, the foundation of their hope, the source of their liveliest joys, and their strongest incitement to holy obedience. With them, it is not a point of barren speculation: it fills them with heavenly consolation, and inspires them with gratitude, love, and zeal. Will not this produce the happiest influence on their tempers and conduct? It must be their desire and aim to express their obligation to the three divine persons by an entire devotedness to their service: and therefore it is the language of their lives, as well as of their lips, "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and shall be, world without end! Amen." pp. 139—142.

The doctrine of "the Holy Spirit," is discussed with peculiar excellence, and very copiously. An inquiry of greater importance cannot, indeed, well be conceived, since the life and soul of christianity are concerned in it. After demonstrating the *distinct personality* and the *Godhead* of the Holy Ghost, Mr. R. proceeds to treat of his influences and operations. His introductory remarks are so proper, and so well adapted to the present state of things, that we shall take the liberty of laying part of them before our readers. After remarking the extreme difficulty of treating a matter which so vastly transcends human conceptions, Mr. Robinson adds,

'The subject is rendered still more difficult by the extreme contempt, if not malignity, with which every strenuous advocate for the doctrine is treated. It is seldom, indeed, that any candid attention is given even to the most serious and solid representation of it. The very mention excites disgust, every expression is carped at and made matter of offence, and those persons, who might otherwise be accounted sensible and prudent, are sneered at, and held up to universal derision, as visionaries, fools, and enthusiasts, of a weak or deranged intellect, as soon as they dare to declare their experience, or expectation, of the assistance of the Holy Ghost. Yet we acknowledge with grief, that sad abuses of the doctrine have prevailed, and do still prevail among those who contend for it. Nay some, even in modern times, have made such absurd, inconsistent, and extravagant pretences to the communications of the Holy Spirit, that we should be ashamed to be ranked with them: and this tendency to religious wildness has much increased the difficulty of treating the subject of divine influences. We would carefully guard against fanaticism, which, as well as deism, has its dangers; and we should think it dishonourable to vindicate any claims or sentiments, which are not grounded on the written word of God, and will not bear a solid examination.—Leaving these, "let us search

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the authentic records of revelation, and judge for ourselves, without being biassed by the sentiments of others, however respectable their names or powerful their party. But let us proceed to this important investigation with humility and prayer.' Vol. II. pp. 20—23.

We shall conclude our extracts from this very valuable work, by quoting one of Mr. Robinson's improvements of the doctrines discussed in his essays, in order to give a specimen of his manner; and without making any particular selection, we give the last two inferences, with which he concludes his essays on the Lord's prayer.

"2. The considerations, suggested by the conclusion of this prayer, afford strong encouragement to believers. However weak and defenceless you are, yet if you have fled for refuge, to lay hold of the hope set before you in Christ Jesus, you have an inviolable security in the perfections of Jehovah. This God, whose "is the kingdom and the power and the glory for ever," is your God in covenant, and, in dependence upon him, you may defy the assaults of your enemies. If he be for you who can be against you?" If he be so great and so mighty, who shall be able to separate you from him? His strength is put forth for your support and protection; and his honour is concerned in your final salvation. He liveth for ever and ever; and so long will he bless his people. Yes: he will be your portion for ever. O manifest your reverence, gratitude, and love for him, by a cheerful resignation to his will, and by active exertions in his service! With ardent desires, be continually looking and longing for that consummation of your bliss, which you will receive in his heavenly presence throughout all eternity!

"3. The subject is full of terror to the impenitent. What shall be said to men of this character? The Lord is against you: who can defend you from the stroke of his mighty arm? Or who shall support you under the pressure of his fiery indignation? Those very considerations on which we have now insisted, shew the greatness of your danger, and should excite in you an awful apprehension of approaching misery. "The kingdom is the Lord's," and sooner or later he will vindicate the honour of his government: what then will become of his enemies? "The power is his," and will you not dread "the lighting down of his arm," "which is able to destroy both body and soul in hell?" "The glory is his;" and if you will not yield it to him, by a cheerful subjection, he will get himself honour in your final confusion and endless misery. He will reign "for ever and ever," and while he exists, he will remain your adversary, and continue to inflict upon you the weight of his anger. O bow down before him with sincere contrition; and "through the blood of the everlasting covenant" make peace with him! Thus may you attain to his eternal kingdom, being conducted thither by his mighty power, and then may you behold and partake of his glory in Christ Jesus for ever! AMEN.' Vol. III. pp. 398, 399.

The "Scripture Characters" of Mr. Robinson are doubtless already in the hands of many among our readers; and his "Christian System" will form a very valuable addition to their libraries. It affords equal proofs of solid piety, and sound judgement,

ment, as his former work : we therefore cordially recommend it to the attention of every serious and intelligent believer in divine revelation.

Art. IX. Foster's *Essays*, concluded from p. 810.

IN the third Essay, *On the Application of the Epithet Romantic*, Mr. Foster takes occasion to expose the eagerness with which terms of censure are adopted by men, who, instead of calmly weighing the merits of an undertaking or a character, think it sufficient to express their antipathy by some opprobrious appellation. The epithet *Romantic*, holds a distinguished place in the vocabulary of contempt. If a scheme of action, which it requires much benevolence to conceive, and much vigour to execute, be proposed, by many it will be thought completely exploded, when they have branded it with the appellation of romantic. Thus selfishness and indolence, arraying themselves in the garb of wisdom, assume the pride of superiority, when they ought to feel the humiliation of guilt. To imitate the highest examples, to do good in ways not usual in the same rank of life, to make great exertions and sacrifices in the cause of religion and with a view to eternal happiness, to determine without delay to reduce to practice whatever we applaud in theory, are modes of conduct which the world will generally condemn as romantic, but which this author shews to be founded on the highest reason. In unfolding the true idea of the *romantic*, as applicable to a train of sentiments, or course of conduct, he ascribes whatever may be justly so denominated, to the predominance of the imagination over the other powers. He points out the symptoms of this disease, as apparent—in the expectation of a peculiar destiny, while the fancy paints to itself scenes of unexampled felicity—in overlooking the relation which subsists between ends and means—in counting upon casualties instead of contemplating the stated order of events,—and in hoping to realise the most momentous projects, without any means at all, or by means totally inadequate to the effect. Some of the illustrations which the author introduces on this part of his subject, are peculiarly happy. We are delighted to find him treating with poignant ridicule, those superficial pretenders, who without disavowing any dependence on divine agency, hope to reform the world, and to bring back a paradisaical state by the mere force of moral instruction. For the prospect of the general prevalence of virtue and happiness, we are indebted to revelation. We have no reason to suppose the minds of our modern infidels sufficiently elevated to have thought of the cessation of wars, and the universal diffusion of peace and love, but for the information which they have obtained from the scriptures. From these

these they derived the doctrine of a millenium; and they have received it as they have done every thing else, only to corrupt it: for, exploding all the means by which the scriptures have taught us to expect the completion of this event, they rely merely on the resources of reason and philosophy. They impiously deck themselves with the spoils of revelation, and take occasion from the hopes and prospects which she alone supplies, to deride her assistance, and to idolise the powers of human nature. That Being, who planted christianity by miraculous interposition, and by the effusion of his spirit produced such effects in the hearts of millions, as afford a specimen and a pledge of an entire renovation, has also assured us, that violence and injustice shall cease, and that *none shall hurt, or destroy in all his holy mountain, because the earth shall be full of the knowledge of God*. But, it seems, revelation is to have no concern in this work; philosophy is to effect every thing; and we are to look to the Political Justice of Godwin, and the Moral Code of Volney, for that which christians were so weak as to expect at the hand of Deity!

“Is it not strange, my dear friend,” says Mr. F., “to observe how carefully some philosophers, who deplore the condition of the world, and profess to expect its melioration, keep their speculations clear of every idea of divine interposition. No builders of houses, or cities, were ever more attentive to guard against the access of inundation or fire. If he should teach their prospective theories of improvement, they would renounce them as defiled, and fit only for vulgar fanaticism. *Their system of Providence would be profaned by the intrusion of the Almighty*. Man is to effect an hypothesis for himself, by the hopeful process of exhausting his corruptions. And should it take all but an endless series of ages, vices, and woes, to reach this glorious attainment, patience may sustain itself the while by the thought, that when it is realized, it will be burdened with no duty of religious gratitude. This afflicted world, “*this poor terrestrial citadel of man*,” is to lock its gates, and keep its miseries; rather than admit the degradation implied in receiving help from God.”
pp. 80, 81.

The conclusion which our author draws from the insufficiency of mere human agency, to effect that great renovation in the character and condition of men which Revelation teaches us to expect, is most just and consolatory. We should have been happy to transcribe the passage; but lest we should exceed our limits we refer our readers to vol. ii. pp. 87, 88.

It is time to proceed to the last Essay in these volumes, which attempts to assign *some of the causes that have rendered evangelical religion less acceptable to persons of cultivated taste*. This essay is the most elaborate. Aware of the delicacy and difficulty of his subject, the author seems to have summoned all the powers of his mind, to enable him to grasp it in all its extent,
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and to present it in all its force and beauty. This essay is itself sufficient, in our opinion, to procure the author a brilliant and lasting reputation.

It is proper to remind our readers, that in tracing the causes which have tended to produce in men of taste an aversion to evangelical religion, Mr. F. avowedly confines himself to those which are of a *subordinate* class, while he fully admits the *primary* cause to be that *inherent corruption* of nature, which renders men strongly indisposed to any communication from Heaven. We could, however, have wished that he had insisted on this more largely. The scriptures ascribe the rejection of the gospel to one general principle; *the natural man, receiveth not the things of God, neither can he know them, because they are spiritually discerned*. The peculiar doctrines of christianity are distinguished by a spirit irreconcilably at variance with that of the world. The deep repentance it enjoins, strikes at the pride and levity of the human heart. The mystery of an incarnate and crucified Saviour, must necessarily confound the reason, and shock the prejudices, of a mind which will admit nothing that it cannot perfectly reduce to the principles of philosophy. The whole tenor of the life of Christ, the objects he pursued, and the profound humiliation he exhibited, must convict of madness and folly the favourite pursuits of mankind. The virtues usually practised in society, and the models of excellence most admired there, are so remote from that holiness which is enjoined in the New Testament, that it is impossible for a taste which is formed on the one, to perceive the charms of the other. The happiness which it proposes in an union with God, and a participation of the image of Christ, is so far from being congenial to the inclinations of worldly men, that it can scarcely be mentioned without exciting their ridicule and scorn. General speculations on the Deity have much to amuse the mind, and to gratify that appetite for the wonderful, which thoughtful and speculative men are delighted to indulge. Religion, viewed in this light, appears more in the form of an exercise to the understanding, than a law to the heart. Here the soul expatiates at large, without feeling itself controuled or alarmed. But when evangelical truths are presented, they bring God so near, if we may be allowed the expression, and speak with so commanding a voice to the conscience, that they leave no alternative, but that of submissive acquiescence, or proud revolt. As men of taste are, for the most part, men of the world, not at all distinguished from others by a greater familiarity with religious ideas, these observations are applicable to them in their utmost extent.

Though we thought it right to suggest these hints, we wish not to be understood to convey any censure on Mr. F. for confining his attention principally to other topics. In discussing,
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more fully and profoundly, some of the subordinate causes, which have come in aid of the primary one, to render men of cultivated taste averse to evangelical piety, we think he has rendered an important service to the public.

The first cause he assigns is, that of its being the religion of many weak and uncultivated minds; in consequence of which it becomes inseparably associated, in the conceptions of many, with the intellectual poverty of its disciples, so as to wear a mean and degraded aspect.

‘Perhaps the exhibition of it will come forth,’ says Mr. Foster, ‘with more of the character of those minds than of its own celestial distinctions. What was eloquently noble as delivered in the communications of the apostles or angels, or the Messiah, may comparatively sound meanly through the organ of a narrow uncultivated spirit. Insomuch, that if there were no declaration of the sacred system, but in the forms of conception and language in which such a mind declares it, even a very candid man might hesitate to admit as the most glorious gift of Heaven.’
p. 112.

We regret that we cannot follow the author in his illustration of this topic. We must be content with observing, that he has exposed the weakness of this prejudice in a most masterly and triumphant manner.

The second cause which the author assigns, as having had in his opinion, a considerable influence in prejudicing elegant and cultivated minds against evangelical piety, is the peculiarity of language adopted in the discourses and books of its teachers, the want of a more classical form of diction, and the profusion of words and phrases which are of a technical and systematical cast.

‘Supposing,’ says he, ‘a heathen foreigner had acquired a full acquaintance with our language in its most classical construction, yet without learning any thing of the gospel (which it is true enough he might do) and that he then happened to read, or hear an evangelical discourse—he would be exceedingly surprised at the strong cast of phraseology. He would probably be more arrested and occupied by the singularity of the diction, than by that of the ideas; whereas the general course of diction should appear but the same as that to which he had been accustomed. It should be such that he would not even think of it, but only of the new subject and peculiar ideas, which it should present to his view; unless there could be some advantage in the necessity of looking at these ideas through the mist and perplexity of a double medium, that of language, and that of dialect.’ p. 147.

He afterwards adds:

‘Perhaps my description of this manner exaggerates, but that there is a great and systematical difference between it and the true classical diction, is most palpably obvious; and I cannot help regarding it as an unfortunate circumstance. It gives the gospel too much the air of a profes-

sional thing, which must have its peculiar cast of phrases for the mutual recognition of its proficient, in the same manner as other professions, arts and mysteries, have theirs. This is officiously placing the singularity of littleness, to draw attention to the singularity of greatness, which at the same time it obscures. It is giving an uncouthness of manner to a beauty which should attract all hearts. It is teaching a provincial dialect to the rising instructor of a world. It is imposing the guise of a little formal ecclesiastic on what is destined for an universal monarch.'

pp. 149, 150.

We are inclined to think, with Mr. F. that the cause of religion has suffered considerably from the circumstance here mentioned. The superabundance of phrases, appropriated by some pious authors to the subject of religion, and never applied to any other purpose, has not only the effect of disgusting persons of taste, but of obscuring religion itself. As they are seldom defined, and never exchanged for equivalent words, they pass current without being understood. They are not the vehicle; they are the substitute of thought. Among a certain description of christians, they become, by degrees, to be regarded with a mystic awe; in-somuch, that if a writer expressed the very same ideas in different phrases, he would be condemned as a heretic. To quit the magical circle of words in which many christians suffer themselves to be confined, excites as great a clamour as the boldest innovation in sentiment. Controversies which have been agitated with much warmth, might often have been amicably adjusted, or even finally decided, could the respective partisans have been prevailed on to lay aside their predilection for phrases, and honestly resolve to examine their real import. In defiance of the dictates of candour and good sense, these have been obstinately retained; and have usually been the refuge of ignorance, the apple of discord, and the watch-words of religious hostility. In some instances, the evil which we lament, has sprung from a more amiable cause. The force and solemnity of devotional feelings are such, that they seem to consecrate every thing with which they have been connected; and as the bulk of pious people have received their religious impressions from teachers more distinguished for their simplicity and zeal than for comprehension of mind and copiousness of language, they learn to annex an idea of sanctity to that set of phrases with which they have been most familiar. These become the current language of religion, to which subsequent writers conform, partly, perhaps, from indolence, and partly from the fear of offending their brethren.

To these causes, we may add, the contentious and sectarian spirit of modern times, which has taught the different parties of christians to look on one another with an unnatural horror, to apprehend contamination from the very phrases employed by each

each other, and to invent each for itself a dialect as narrow and exclusive as their whimsical singularities. But, while we concur, in the main, with Mr. F. on this subject, we are disposed to think that he has carried his representations too far, both with respect to the magnitude of the abuse itself, and the probable advantages which would ensue on its removal. The repugnance of the human mind, in its unenlightened state, to the peculiarities of the christian doctrine, is such, that we have little hope of its yielding to the voice of the charmer, charm he ever so wisely. Till it is touched and humbled by grace, we are apprehensive that it will retain its aversion, and not suffer itself to be cheated into an approbation of the gospel by any artifice of words. Exhibit evangelical religion in what colours you will, the worldly minded and the careless will shrink from the obtrusion of unwelcome ideas. Cowper has become, in spite of his religion, a popular poet, but his success has not been such as to make religion popular; nor have the gigantic genius and fame of Milton shielded from the ridicule and contempt of his admirers, that system of religion which he beheld with awful adoration.

In treating subjects properly theological, we apprehend, great caution should be used, not to deviate wantonly and unnecessarily from the phraseology of scripture. The apostle tells us, that in preaching the gospel, he did not use the enticing words of man's wisdom, but such words as the Holy Ghost taught him. We do not, indeed, contend, that in the choice of *every* particular word, or phrase, he was immediately inspired; but we think it reasonable to believe, that the unction which was on his heart, and the perfect illumination that he possessed, led him to employ such terms in the statement of the mysteries of christianity, as were better adapted than any other, to convey their real import; which we are the more inclined to conclude, from observing the sameness of phraseology which pervades the writings of the apostles, when they are treating on the same subject. As the truths which the revelation of the New Testament unfolds, are perfectly original, and transcendantly important, it might naturally be expected, that the communication of them would give birth to an original cast of phraseology, or in other words—a steady adherence to certain terms, in order to render the ideas which they conveyed, fixed, precise, and unchangeable.

In teaching the principles of every science, it is found necessary, to select or invent terms, which though originally of a laxer signification, are afterwards restricted and confined to *one peculiar modification of thought*, and constitute the technical language of that science. Such terms are always capable of being defined (for mere words convey nothing to the mind); but to substitute a definition in their place, would be tedious circumlocution, and to exchange the term itself for a different

one, would frequently lead to dangerous mistakes. On this account, we cannot approve of Mr. Foster's suggestion respecting the propriety of substituting *favour* for *grace*: for though that was, doubtless, originally the precise import of the word *grace*, yet it is rarely or never used in the sacred scriptures, but to express spiritual favours; and consequently, the change of the term would necessitate a perpetual circumlocution.

In the original elementary parts of a language, there are in truth few, or no synonymes: for what should prompt men, in the early period of literature, to invent a word, that neither conveyed any new idea, nor enabled them to present an old one with more force and precision. In the progress of refinement, indeed, regard to copiousness and harmony, has enriched language with many exotics, which are merely those words in a foreign language that perfectly correspond to terms in our own; as *felicity* for *happiness*, *celestial* for *heavenly*, and a multitude of others. Since, then, the nature of language is such, that no two terms are exactly of the same force and import, (except in the case last mentioned,) we cannot but apprehend that dangerous consequences would result from a studied attempt to vary from the standard phraseology, where the statement of doctrines is concerned; and that by changing the terms, the ideas themselves might be changed or mutilated. In teaching a religion designed for the use and benefit of all mankind, it is certainly desirable that the technical words, the words employed in a peculiar and appropriate sense, should be few: but to fix and perpetuate the ideas, and to preserve *the faith once delivered to the saints*, from the caprices of fancy and the dangers of innovation, it seems necessary that there should be some. We are inclined to think that in inculcating christian morality, and in appeals and addresses to the heart, a much greater latitude may be safely indulged, than in the statement of *peculiar doctrines*; and that a more bold and varied diction, with a wider range of illustration and allusion than is usually employed, would often be attended with the happiest effect. Mr. Foster has given in many parts of these volumes, beautiful specimens of what we intend.

With respect to the copious use of scripture language, which Mr. F. condemns, (in our opinion with too much severity,) as giving an uncouth and barbarous air to theological books, we prefer a middle course; without applauding the excess to which it is carried, by many pious writers, on the one hand; or wishing it to be kept so entirely apart, as Mr. F. contends, on the other. To say nothing of the inimitable beauties of the bible, considered in a literary view, which are universally acknowledged; it is the book which every devout man is accustomed to consult as the oracle of God; it is the companion of his best moments, and the vehicle of his strongest consolations. Intimately associated

in his mind with every thing dear and valuable, its diction more powerfully excites devotional feelings than any other; and when temperately and soberly used, imparts an unction to a religious discourse, which nothing else can supply. Besides, is there not room to apprehend, that a studied avoidance of the scripture phraseology, and a care to express all that it is supposed to contain, in the forms of classical diction, might ultimately lead to a neglect of the scriptures themselves, and a habit of substituting flashy and superficial declamation, in the room of the saving truths of the gospel? Such an apprehension is but too much verified by the most celebrated sermons of the French; and still more by some modern compositions in our own language, which usurp that title. For devotional impression, we conceive, that a very considerable tincture of the language of scripture, or at least such a colouring as shall discover an intimate acquaintance with those inimitable models, will generally succeed best.

It is impossible to establish an universal rule, since different methods are equally adapted to different purposes; and therefore we are willing to allow with Mr. F. that where the fashionable and the gay are addressed, and the prejudices arising from a false refinement are to be conciliated, whatever in the diction might repel by an appearance of singularity, should be carefully shunned. Accordingly, we equally admire, in the *Rise and Progress of Religion* by Dr. Doddridge, and in the *Rural Philosophy* of Mr. Bates, the dexterity with which these excellent writers have suited their composition to their respective classes of readers. On the whole, let it once for all be remembered, that men of taste form a very small part of the community, of no greater consequence in the eyes of their Creator, than others; that the end of all religious discourse is the salvation of souls; and that to a mind which justly estimates the weight of eternal things, it will appear a greater honour to have converted a sinner from the error of his way, than to have wielded the thunder of a Demosthenes, or to have kindled the flame of a Cicero.

We hasten to close this article, by making a few observations on the last cause which our author has assigned, for the general distaste that persons of polite and elegant attainments, usually discover toward evangelical religion. This is, the neglect and contempt with which it has been almost constantly treated by our fine writers, of whose delinquency, in this respect, the author takes a wide and extensive survey; exposing their criminality with a force of eloquence that has perhaps never before been exerted on this subject. Though his attention is chiefly directed to the influence of modern literature, yet as the writings of the ancients, and especially of the poets, have had a powerful operation in forming the taste and sentiments of succeeding generations,
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he has extended his notice to these, and has made some most striking animadversions on the ancient authors of the epopea, and particularly on Homer.

We must do justice to his intrepidity, in venturing to attack the idol of all classical scholars: nor can he have failed to foresee the manner in which it will be attempted to be repelled. They will remind him, that the lawfulness of defensive war has seldom been called in question; that the one in which Homer's heroes were engaged, was not only just but meritorious, being undertaken to avenge a most signal affront and injury; that no subject could be more suited to the epic muse, either on account of its magnitude, or the deep interest it excited; that having chosen it, the poet is to be commended for throwing into it all the fire of which it was susceptible; that to cherish in the breasts of youth a gallant and warlike spirit, is the surest defence of nations; and that this spirit, under proper regulations, constitutes that *θυμοειδης* which Plato extols so highly in his republic, as the basis of a manly heroic character. This, and much more than this, will be said: but when our Grecians have spent all their arrows, it will still remain an incontestible fact, that an enthusiastic admiration of the Iliad of Homer, is but a bad preparation for relishing the beauties of the New Testament. What then is to be done? Shall we abandon the classics, and devote ourselves solely to the perusal of modern writers, where the maxims inculcated, and the principles taught, are little, if at all, more in unison with those of christianity? A fact, which Mr. F. acknowledges and deplors. While things continue as they are, we are apprehensive, therefore, that we should gain nothing by neglecting the unrivalled productions of genius left us by the ancients, but a deterioration of taste, without any improvement in religion. The evil is not to be corrected by any partial innovation of this kind. Until a more christian spirit pervades the world, we are inclined to think that the study of the classics, is on the whole, advantageous to public morals, by inspiring an elegance of sentiment, and an elevation of soul, which we should in vain seek for elsewhere.

The total inattention of the great majority of our fine writers, to all the distinguishing features of the religion they profess, affords a most melancholy reflection. It has no doubt excited the notice of many, and has been deeply lamented; but it has never been placed in a light so serious and affecting, as in the volumes before us. In the observations which our author makes on the Essay on Man, we are delighted and surprised, to find at once so much philosophical truth and poetical beauty. His critique on the writings of Addison and Johnson, evinces deep penetration; and as it respects the former, is uncommonly impressive and important.

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We take our leave of this work, with sincere reluctance. For the length to which we have extended our review, the subject must be our apology. It has fared with us as with a traveller who passes through an enchanting country, where he meets with so many beautiful views and so many striking objects which he is loath to quit, that he loiters till the shades of the evening insensibly fall upon him. We are far, however, from recommending these volumes as faultless. Mr. F.'s work is rather an example of the power of genius, than a specimen of finished composition: it lies open in many points to the censure of those minor critics, who by the observation of a few technical rules may easily avoid its faults, without reaching one of its beauties. The author has paid too little attention to the construction of his sentences. They are for the most part too long, sometimes involved in perplexity, and often loaded with redundancies. They have too much of the looseness of a harangue, and too little of the compact elegance of regular composition. An occasional obscurity pervades some parts of the work. The mind of the writer seems at times to struggle with conceptions too mighty for his grasp, and to present confused masses, rather than distinct delineations of thought. This, however, is to be imputed to the originality, not the weakness of his powers. The scale on which he thinks is so vast, and the excursions of his imagination are so extended, that they frequently carry him into the most unbeaten track, and among objects where a ray of light glances in an angle only, without diffusing itself over the whole. On ordinary topics, his conceptions are luminous in the highest degree. He places the idea which he wishes to present in such a flood of light, that it is not merely visible itself, but it seems to illumine all around it. He paints metaphysics, and has the happy art of arraying what in other hands would appear cold and comfortless abstractions, in the warmest colours of fancy. Without the least affectation of frivolous ornaments, without quitting his argument in pursuit of imagery, his imagination becomes the perfect handmaid of his reason, ready at every moment to spread her canvass, and present her pencil. But what pleases us most, and affords us the highest satisfaction, is to find such talents enlisted on the side of true christianity; nor can we help indulging a benevolent triumph at the accession of powers to the cause of evangelical piety, which its most distinguished opponents would be proud to possess.

Art. X. Laing's *History of Scotland*, concluded from p. 836.

WHEN a writer is himself fully master of his subject, he is apt to consider his readers as not requiring information on those inferior matters with which he is familiar. We cannot
better

better account for Mr. Laing's omission of a proper Introduction to his History. The same cause seems to have led him into another inadvertency, which he might easily have corrected; we mean, the mention of various persons, whether officers or statesmen, without sufficiently marking the Party to which they adhered. This, in a history, the chief subject of which is party, is a great defect; and though it may be of less moment in Scotland, than in some other countries, because a certain traditional character continues to distinguish each clan, with its chiefs and heroes, it is, notwithstanding, a defect. A reader, only moderately versed in Caledonian genealogy must often be at a loss to discover which party has gained any advantage by a victory, though the names of the combatants are before him; and unless the narrator dexterously explains their attachments, his ignorance is irremediable.

This work very strongly describes the rude state of Scotland, and the boisterous characters of its people in that age. Party, restrained by no feelings of humanity; the religion, but not the virtues of christianity; obduracy of heart untempered; and ferocity of manners uncorrected, meet us in every page. The multitude and its leaders, without remorse practise assassination, and cruelty; and, as parties rise or fall, each when in power exerts "a vigour beyond the law," which, without contributing to its security, deprives it of commiseration, when its own turn comes for suffering. In the whole course of the narrative, we have hardly the satisfaction of marking an individual, whose endeavours are directed solely to the welfare of his country. Dissimulation and fraud, or violence and brutality disgrace each party alternately; and almost every statesman is convicted, either of conspiracy or of rapine. Cause and effect seem to be strangely confused during this time; if the sovereign was arbitrary, no wonder his people were rebellious; and if his people were rebellious, no wonder the sovereign was arbitrary: if the clergy were intolerant, their opponents most surely were obstinate: while the obstinacy of their opponents exasperated the clergy to intolerance. There is no period in the history at which we could wish the same state of things to continue: or, if there be, the writer dismisses it with brevity, and immediately recurs to more *interesting* events. Perhaps this is the art of the historian, who designed to contrast former ages with the present, and in the close of his History, to compensate us for our earlier sufferings. When about to conclude, he adverts to the present happiness of his nation: and we learn in the *last place*, that Scotland *now* improves her advantages natural and civil; that her industry, her commerce, her learning, and her genius, have dispersed the gloom which formerly surrounded them; and that *now* this country is distinguished by prosperity,
splendour,

splendour, and felicity. The magic mirror of our author's narrative, for a long while, shews little but furies and dæmons,

"Gorgons and hydras, and chimeras dire;"

but it terminates its exhibition with the fair and lovely image of peace, with all her attendant advantages.

The character of the Scottish nobility is thus drawn by Mr. L.

'Hereditary quarrels had become so inveterate, as to require the special interposition of the privy council; and at the same time so numerous, as to be recorded like actions in a court of justice. The streets were infested with the retainers, the courts of law, and the parliament itself were interrupted by the conflicts of hostile families, and the wounds received or inflicted, were productive always of fresh animosities and of a future revenge. The privy council interposed successfully, in the accommodation of feuds; but it is observable, that wherever the administration of justice is capricious or partial, the practice of private revenge will predominate. The earl of Crawford had assassinated his kinsman, Sir Walter Lindsay, but continued to reside unmolested in Edinburgh, till Sir Walter's nephew collected an armed force to revenge the murder; and their uncle, lord Spynie, interposing between the combatants, was inadvertently slain. Lord Maxwell, who persisted in deciding a disputed right in the field, had escaped from confinement, and when pursued as an outlaw, his life was preserved by the exemplary fidelity of his domestics and friends. Persecution rendered him desperate, and prone to avenge his domestic injuries: he invited the chieftain of the Johnstons, who had formerly slain his father, to an amicable conference, and treacherously murdered him. Those internal disasters might have instructed James, that impartial justice is the most effectual corrective of private revenge.' Vol. iii. pp. 41, 42.

Another striking instance of this disposition, we have in page 91, where we read that, at a public convention of the peers, "Belhaven, a blind and aged lord, was placed at his own request next to the earl of Dumfries, whom, as if to support his own weakness, he grasped with one hand, while in the other he secreted a dagger, to plunge into his heart on the first commotion."

If the efforts of James VI. of Scotland, the first of England, to ameliorate the character and situation of his people, could have been executed, he would undoubtedly have deserved the appellation of "Solomon," with which he was decorated by his flatterers: but the merit of intention is not enough for a sovereign; he must skilfully adapt his means to his ends, according to the manners of his people; must often appear to obey their wishes rather than his own, and to be led while indeed he guides. Of this effectual, though mild policy, James was destitute. He could neither reform his barbarians *vi et armis*, like Peter of Russia, nor win their affections by complaisance, like Henry IV. of France. Perhaps it is not too much to say of him and of his family, that their misfortunes were aggravated by, if they did not originate from, their incapacity of yielding gracefully.

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The accession of Charles was peaceable: after having been some years king, he proceeded from England to Scotland, to be inaugurated, at a time when the Scots were discontented at home, and their military adventurers were enterprising abroad.

‘His progress through England was magnificent: his reception in Scotland was affectionate and joyful. The nobility vied with the English in the most profuse hospitality, and in the ruinous consequences of their present waste, historians have discovered a partial cause of their future disquiet. The coronation was performed by the archbishop of St. Andrew's, but a splendid and religious ceremony was rendered less impressive by the introduction of an altar and of unaccustomed rites, which the people viewed with abhorrence, and were unable to discriminate from the Romish mass. These innovations were ascribed to Laud, a priest without private vices or public virtues, whose ascendancy over Charles began to be perceptible, and whose interference in ecclesiastical transactions was offensive to the nation. It was observed at the coronation, that he displaced the Archbishop of Glasgow with the most indecent violence from the king's side, because that moderate prelate had scrupled to officiate in the embroidered habits prescribed for his order.’

Vol. iii. pp. 101, 102.

Few incidents in our national records are more interesting than that of the behaviour of the seven bishops under James II. The prototype of the king's conduct on that occasion may be discovered in Scottish history; and, very probably, it influenced the mind of that infatuated prince: but, happily for Britain, English jurymen were less obsequious to royalty, or more attentive to their oaths, than the judges of Scotland. This is not the only instance of a like attempt being made in either nation. The endeavour of the king to seize the five members of the house of commons is another. In Scotland it was intended to arrest Argyle and Hamilton; but they escaped, as did the obnoxious members of the English senate. These occurrences may contribute to account for the foresight of the English parliament on sundry occasions; they knew what *had* happened, and they acted accordingly.

The ill-fated attempt of Charles to introduce the English liturgy into Scotland, naturally engages a considerable portion of Mr. L.'s attention: the preliminary approaches are described by him in a masterly manner, nor is he sparing of censures on the king's perseverance in a measure so extremely unpopular. He describes the associations of the people, their zeal, their policy, their leaders, the extensive influence of what were called the *tables* (committees of the people), and the ineffectual endeavours of the king to delude or oppose them. The result was the Covenant; which

‘When the supplicants had assembled in the Grey-Friar's church, was renewed with solemn exhortation and prayer. It was subscribed
and

and sworn, with uplifted hands, by the nobility, the clergy, and burgesses; by thousands of all denominations, of either sex, and of every age. Copies were immediately transmitted, and commissioners dispatched to the different counties in the west and north; and in a few days, the covenant resounded like an alarm through Scotland. The people were roused and agitated by a zeal unfelt since the first reformation. All ranks were attracted to subscribe; and in every parish, the covenant was embraced on Sunday with shouts of the most enthusiastic joy, or with tears and prayers of contrition for their past defection. The fierce clans of the north suspended their feuds, and within two months, almost all Scotland submitted to the covenant. Aberdeen alone was withheld from subscribing, by the influence of the university and the power of Huntley. Great was the joy, inexpressible the comfort diffused on the imagination, or the heart, by this second reformation, which was ascribed in its origin and success to the divine presence, and compared in its progress to Elisha's cloud, from the breadth of an hand overspreading the firmament; and which was certainly productive of a change, if not a real reformation of manners;—of a more austere devotion, an abstemious simplicity in apparel and diet, and a gloomy circumspection in social life.' pp. 140, 141. Vol. iii.

The adherence of the Scots to this covenant, and of the king to his measures, produced a conflict, of which the result is well known. We, therefore, pass over it, together with the introduction of the covenant into England, and its effects; also the military exploits of Cromwell, whose fortune and skill proved superior to those of his Scottish adversaries. But Cromwell is entitled to praise of a nobler description; for to the English judges appointed by him in Scotland, are attributed "regular circuits throughout the country," "an administration of justice slow, but impartial," "and decisions marked rather by sound sense, than by the subtleties of legal discrimination, which were long remembered as the purest and most vigorous dispensation of justice which the nation had enjoyed." We learn also, that these judges endeavoured to repress the superstitious cruelties practised against the old and infirm, whose sole crime was their misery. "Upon one occasion, thirty unhappy wretches were convicted of witchcraft, and burnt in Fife; on another sixty of each sex were arraigned for the same crime, but were acquitted by the good sense of the English judges, who perceived that the accusations were malicious, and the evidence was absurd." And this is peculiarly honourable to those judges, because, "in every parish and congregation, the most unrelenting inquisition was maintained by the clergy, (as well as by the people), against an imaginary crime, and there are few villages in Scotland where the flames of persecution have not been kindled against old age." A clergy thus barbarous, we find, not long after, the subjects of persecution. In the parliament 1670,

'House-conventicles were repressed by the former laws against separation; and husbands were rendered responsible for their wives, fathers
for

for their children, and magistrates for the towns within which they were held. Field-conventicles were more severely restrained. The preachers were subjected to confiscation and death; their hearers to double fines and penalties of sedition. A reward of five hundred Scottish merks was offered for their persons, or an indemnity for their slaughter; and house-conventicles were estimated and punished as field-conventicles, if crowded without, at the windows or doors. Whatsoever persons refused to depose against delinquents, or to furnish information on oath against such as held or frequented conventicles, were punishable by imprisonment, arbitrary fines, transportation to the plantations; and the privy council was enjoined to enforce the utmost rigor of the act, against all who decline to turn public informers against their relations and friends.

Vol. iv. p. 60.

‘Nineteen hundred pounds sterling were exacted by Athol, the justice general, for his own emolument in a single week. Two gentlemen, one of whom was a youth from school, and the wife of the other had attended a field-meeting, compounded for fifteen hundred pounds. Thirty thousand pounds were imposed on ten gentlemen, and these not the most considerable, in the shire of Renfrew. Injustice was aggravated by the insolence of Lauderdale, whose unfeeling jests insulted those who compounded for their fines. The penalties of nonconformity within particular districts were farmed out, or assigned to his dependents; and the estates of those who withdrew from his rage and insolence, were plundered and wasted by gifts of escheat.’ p. 64.

‘Field and armed conventicles continued to multiply, in proportion as the severities of government increased. As the offenders declined to appear in council, and confess their guilt, *letters of intercommuning* were revived and published; an obsolete writ by which the absent were outlawed, and whatsoever persons intercommuned with them then, whether to fulfil the duties of relatives, or to administer the common offices of humanity, were liable to the same punishment as if equally involved in the same offence. In a single writ, above ninety clergymen, gentlemen, and even ladies of distinction, were interdicted from the common intercourse of social life; and as all who received or supplied them with sustenance, intelligence, or relief, who conversed or held communion with them, were equally criminal, their very presence became dangerous, and the contagious effects of their guilt were diffused and multiplied like a pestilential disease. At a moderate computation, seventeen thousand persons of either sex, and of every description and rank in life, were already harassed and oppressed in the west, for attendance on conventicles, or for their absence from church. Numbers outlawed, or terrified at such indefinite proscriptions, deserted their abodes, and acquired the fierce and savage habits of a vagrant life. Conventicles, in consequence of their dispersion, became more widely diffused through the southern counties, from the borders of England to Perth and Lennox, beyond the friths; and were held in morasses, woods, or on the summits of mountains, to prevent surprise. From the vicinity and from the frequent assaults of the garrisons, the concourse of people became more numerous, and better armed and mounted for mutual defence. The conventicles assumed a more formidable appearance, and were protected by regular patrols and guards of horse, till the people dispersed.

The

The ministers who rejoiced in the multitude of their audience, and the people who were delighted with the romantic and meritorious dangers of the sabbath, preferred the fields to the shelter of houses or the sanctity of churches; and while they braved or eluded, or suffered the united rage of the military and the laws, imagined that the gospel was far more efficacious and successful, when preached in the wilderness. During six years, their contests with the military were frequent and bloody, but not always successful. A price was fixed on the field preachers, whom the soldiers daily pursued *like a partridge on the hills*. The Bass, a steep rock in the mouth of the Forth, was converted into a fortress or state prison, where they pined in misery and want for years, neglected and forgotten. The people intercepted on their return from conventicles, were delivered up as recruits for the service of France.' pp. 73, 74.

These severities produced, of course, a still more bitter opposition; and from hence arose the sect of the Cameronians.

'The origin of this new sect must be ascribed to the rigours of government; its extravagance, to the sufferings which the intercommuned had endured. When proscribed and driven from their abodes by government, they were pursued by the military like beasts of prey; and their fanaticism was daily exasperated and confirmed by their sufferings and their despair. While they roamed or lurked throughout the country, heated and mutually inflaming each other, with religious phrenzy, their preachers began to consider their king as a tyrant, and to separate from the great body of the presbyterians.' p. 107.

'The wretched Cameronians who suffered death for their religious opinions, expired with such resolution, that when their lives were offered by the duke, if they would acknowledge his majesty, or even exclaim on the scaffold, "God bless the king," the very women refused to forfeit the crown of martyrdom.' p. 110.

Whoever understands and values the rights of conscience will peruse these accounts with interest: nor will the lesson they teach be lost on a wise statesman. Never yet did persecution make converts; and, God be praised, that in the nineteenth century, these histories require the aid of redoubled testimonies to render them credible!

The reader will suppose, that when such malignant principles were expected to promote religion, little forbearance was exercised in the political department of government. In fact, the conduct of Charles the Second, and of his successor James, is marked by almost unremitted prevarication and cruelty, inattention and obstinacy. "The most iniquitous innuendoes, and the most miserable comments, were employed to deduce leasing-making, perjury, and treason, from the most innocent expressions, and the law proceedings reflect dishonour on the public accuser, and infamy on the court, p. 123. The settlement of William suspended some of these evils; and the good intentions of that king cannot be doubted: his reign, however, is disgraced by the massacre of Glenco; and to what extent he was personally accessory to that abominable villainy it is diffi-

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cult to determine. Mr. L. thinks he knew of the whole design: we rather hope he was misinformed and misunderstood: our author acknowledges, that "the directions for this extermination given by Dalrymple, far exceeded even the king's instructions." Alas! for poor Humanity, when the king can only be vindicated in part, by supposing deceit in his ministers; and when those who execute his orders, thinking them too mild for the perpetration of a sanguinary project, select the long nights of winter as "the season when the Highlanders could not escape to the hills with their wives and children;" in plain language, when all who are not shot, or bayoneted, must perish miserably by frost and snow.

The attempt to settle a colony of Scots at the isthmus of Darien, is related, in spirited terms, by Mr. L., who admits, however, that Scotland could have derived no advantages from it, had it succeeded. We cannot say that it was *fairly* counteracted: but we may say, that the scheme was rash, ill concerted, and extremely ill conducted, and this in more particulars than Mr. L. has introduced.

We come now to that important event the Union, and we believe our readers will agree with us, that extraordinary remedies *only* could avail to relieve this ancient kingdom from those numerous and desperate diseases which preyed on its vitals. That the greatest benefits, and the Union itself among them, should require *douceurs* to render them palatable, is justly to be lamented. Bribery is no less contrary to good government, than it is to good morals. The benefits of this compact to Scotland were at first slow and inconsiderable, owing, no doubt, to the constitution of the feudal system: nevertheless, great advantages were obtained—by the dissolution of factions—by a moderation or restriction of religious animosities, and—by an opening for adventurers in the southern part of the kingdom.

It was not till after the rebellion in 1745 that the power of clanship was effectually destroyed: since that period this country has risen rapidly in arts, literature, manufactures, and wealth. Its productions have found markets never before thought of, and its heroes have found encouragement where formerly they found enmity. The intercommunity of the northern and southern parts of the island has been incomparably more complete, and the strength of the body politic has been augmented incalculably.

Undoubtedly the feudal system may boast of some advantages peculiar to itself; and there are persons, though we presume not many, at this time, who consider those advantages as of great importance; but the experience of mankind is a much more certain guide in the conduct of human life than the speculation of theorists. Those who inspect only one side of an edifice, and from a station, purposely selected for the prospect, may
praise

praise its appearance under that point of view; but others who have been intimately acquainted with the interior as well as the exterior of it, are better judges of its real conveniencies and inconveniencies: and the character which *they* give of it may most properly guide our judgement.

When the history of a country under one constitution of government presents a tissue of convulsions, insurrections, internal violences, and public dissatisfactions, whereas under another constitution it presents industry, order, tranquillity, and prosperity; no doubt can exist which of the two should be preferred. And in this view Mr. Laing's History is well entitled to perusal, nor can it be perused without the happiness of our own times (troubled, though they have been by internal foes, and though they still are by external hostility,) exciting in the reflecting mind a strong contrast with those unsettled periods of which it treats. He is unwise, as well as ungrateful, who can rise from the consideration of these volumes with a single wish for the restoration of the principles whose effects they describe. He is not only unwise and ungrateful, but either iniquitous or insane, who, after the description which is here given of the character, conduct, and government of the Stuart family, does not thank all-gracious Heaven, that his happy lot is cast under the humane and paternal sovereignty of George the Third!

* * * Appended to the fourth volume is an examination by Mr. Laing of the poems attributed to Ossian, but by our author appropriated to Macpherson: as we understand that the originals are printing under the direction of the Highland Society, we shall not enter on that subject at present.

Art. XI. *A Defence of the Principle of Monopoly*; of Cornfactors, or Middle Men: and Arguments to prove that War does not produce a Scarcity of the Necessaries of Life. 8vo. pp. 30. Price 1s. Symonds. 1805.

THIS pamphlet is not ill-written, but we cannot pay it the compliment of saying that we think it well argued. There is no doubt, much truth in many of the author's positions, but there seems to us to be a much larger portion of error. We are particularly dissatisfied with that part of his tract, in which he endeavours to prove, that War does not produce scarcity. We confess ourselves to be among "the sapient politicians, who count on their ten fingers the extra consumption of our fleets and armies in the time of war, the magazines of corn, and other provisions, which by carelessness and accident are destroyed," and a variety of other important particulars which, either from ignorance or design, the author has omitted to enumerate. We have not at present either documents or leisure to determine the accuracy of his average estimates of the price of corn; but we know, that by *judicious* arrangement, they may be made to prove almost anything, and we certainly think his assertion somewhat worse than paradoxical, "that War is the parent of abundance and plenty."

Art. XII. *The Prophecy of Isaiah*, concerning the Humiliation, Sufferings, Death, Burial, and consequent Exaltation of the Messiah, paraphrased; or, an Exposition of Part of the 52nd and 53rd Chapters, designed as a serious Meditation on Good Friday. By the Rev. Edward Brackenbury, A. B. Vicar of Skendleby. London. 8vo. pp. 30. Price 1s. Rivingtons. 1805.

THE title page sufficiently points out the nature of this little work; nothing more need be added, than that it contains suitable and judicious observations, expressed in plain and perspicuous language.

Art. XIII. *A View of the Nature and Evidences of the Christian Religion*, extracted from the valuable Works of the present Bishop of London. Price 4s. bound. Williams and Smith. 1805.

THE object of this selection is, to put the most essential truths contained in the Bishop's excellent and pious writings, into the hands of those who cannot afford to purchase his Lordship's work complete. Such is the apology of the writer for curtailing a system of sound divinity, which cannot but suffer by the operations, since nothing superfluous meets the eye of the serious reader in the perusal of the original. The editor's notes are no disgrace to this selection, because they fully agree with the doctrines enforced in the text. We wish such a work were published even at a lower price than the present, in order to benefit a greater number of readers, by means of a more general circulation; since truths, sanctioned by such authority as that of the Bishop of London, may be essentially useful, under God, to every member of the established church. In the mean time we recommend this abstract to the attention of every class of readers.

Art. XIV. *Twenty short Discourses*, adapted to Village Worship, or the Devotions of the Family. Published from the Manuscripts of the late Rev. B. Beddome, A. M. 12mo. pp. 150. Price 2s. sewed. 8vo. Price. 3s. sewed. Button. 1805.

THESE Sermons are sound, plain, striking, and may be abundantly useful; they would form a good set of skeletons for the use of those who have not time or inclination to study a subject completely; and we wish every minister so situated would make choice of equally valuable materials. We hope to see another volume shortly, containing twice the number of sermons; and each sermon twice as long as those before us generally are.

Art. XV. *The first Report of the British and Foreign Bible Society*, 1805; with an Appendix, and a List of Subscribers and Benefactors. London. 8vo. Price 1s. pp. 108. Cadell. 1805.

WITH heartfelt pleasure we announce to our readers the success of this noble plan. The amount of the receipts within the year ending the 31st March, 1805, appears to be 5592l. 10s. 5d. including 30l.

30l. 13s. 11d. interest on exchequer bills. The balance in hand, at the same time, was 4090l. 1s. 11d.

The Report informs us, that the committee have strenuously exerted themselves to extend the knowledge and increase the resources of the institution, and their labours have been attended with considerable success. A Bible Society has been established "in the free imperial city of Nuremberg, supported by contributions from various parts of Germany" and Switzerland; a new edition of the Protestant Bohemian Bible has been undertaken in Prussia; and "associations are actually forming" among the German *Roman Catholics*, for the extensive circulation of the Holy Scriptures. It appears from the inquiries of the committee, that in Ireland bibles are much wanted; in Sweden, "owing to the gracious and paternal care of the government" no such deficiency exists; and in Holland, "the poorest people can procure a bible." Two thousand copies of a translation of St. John's Gospel into the Mohawk language have been printed; but the design of printing a "Chinese MS. in the British Museum," containing "a harmony of the four Evangelists, the Acts of the Apostles, and all the Epistles of St. Paul, excepting that to the Hebrews," has been abandoned on account of the enormous expence which would have attended it. "Several thousand English bibles of various sizes, and twenty thousand Welsh bibles," are printing for the society at the press of the University of Cambridge.

We could willingly insert a great part of the Appendix; but we must confine ourselves to the following "extract of a letter from a clergyman in North Wales," on the subject of the collections there.

"In one instance a poor servant maid put down one guinea on the plate, being one third of her wages: that it might not be perceived what she put down, she covered the guinea with a halfpenny. One little boy had, with much trouble, reared a brood of chickens; when the collection came to be made, he sold them all, and gave every farthing he got for them towards it; and this was his whole stock, and all the living that he had."

BOOKS OF INSTRUCTION; FOR CHILDREN; &c.

Art. XVI. *Light Reading at leisure Hours*; or, an Attempt to unite the proper Objects of Gaiety and Taste, in exploring the various Sources of rational Pleasure, the Fine Arts, Poetry, Sculpture, Painting, Music, Dancing, Fashionable Pastimes, Lives, Memoirs, Characters, Anecdotes, &c. 12mo. pp. 464. price 7s. Ridgway. 1805.

THE anonymous author of this farrago must excuse us, if we are of opinion, that, in this attempt, he has been extremely unfortunate; and that he has fallen into the very dilemma, which in his preface he seems to hope he had escaped. *Light*, indeed, is this production; and utterly unworthy the consumption of that precious time, which would be occupied in perusing it. The anecdotes it contains are trite; and some of them might as well have been omitted. The author may, indeed, fancy that there is *wit* in ridiculing men of unquestionable piety, on account of their eccentricities; but we trust there are many liberal minds who would rather wish to veil than to expose those reprehensible trifles, or even those oddities, which may have occurred in the charac-

ters of the dead, while the excellencies of such characters have excited their imitation. With respect to the assistance derivable from this publication in the acquisition of any knowledge in the *Fine Arts*, the means are too *light* to accomplish the end. If the author should have thoughts of a second edition, we hope he will consult the feelings of his judicious readers, who, we doubt not, would thank him for drawing his pen through some of the pages which stand in the present edition.

The advice of Gripus to his son on the art of parrying charitable subscriptions, though evidently designed as a satire on want of charity, is dangerous; since by some young persons it might be understood literally, and might be acted upon accordingly.

Art. XVII. *Improvements on Education*, as it respects the industrious Classes of the Community; containing, among other important Particulars, an Account of the Institution for the Education of a thousand Poor Children, Borough-road, Southwark; and of the new System of Education on which it is conducted. By Joseph Lancaster. Third Edition, with Additions.

MR. Lancaster certainly deserves the gratitude and the good wishes of every class of society. His mind seems to be capacious; and if we may judge of his motives by the diligence and exertions he exhibits in the great work of instructing the poor, we should infer that—he must be actuated by the very energy of benevolence; and that—his plan must be a good one, since it has produced the effect intended by it: for facts speak louder than words. Some serious christians have feared, lest the important foundation of all profitable learning, a knowledge of the Scriptures, should be overlooked! But from a close perusal of this publication, we find, on the contrary, that more has been done in this respect than could have been expected from any other than the liberal and unbigotted J. Lancaster. We wish him success: and hope he will qualify many of his pupils to follow his plan, and thereby render its advantages more extensive and more permanent among the public at large, than can ever be in the power of an individual, however industrious and persevering.

Art. XVIII. *Outlines of a Plan of Instruction adapted to the varied Purposes of active Life*; to which is added, a Detailed View of the System of Studies, (commercial and professional), Moral Management, Discipline, and internal Regulations, adapted to the Literary and Commercial Seminary, established by the Rev. Samuel Catlow, at Mansfield, Nottinghamshire. 3rd Edit. 8vo. price 2s. Johnson. 1805.

THE author of this work manifests himself to be extremely well qualified for the important charge of instructing young gentlemen in the various branches of useful learning. His system is good; and if he unites with his religious instructions a suitable care respecting the examples which his assistants set to his pupils in this respect, (and we hope he does, since he is a clergyman), we may pronounce his plan to be worthy the imitation of all who undertake the same important charge. We recommend the perusal of this work to teachers, that they may discover and imitate that in which they may be deficient; and to parents or guardian

dians, that they may judge without much trouble, in what manner their children, or wards, should be trained up for various situations in active life, and may estimate the merit of those by whose labours they have been prepared for the duties incumbent on members of civilized and enlightened society.

Art. XIX. *A Week's Conversation on Religion and Morality*, for the Improvement of Young Minds. Pr. 6d. pp. 64. Williams and Smith. 1805.

WE have no objection to make against the contents of this little performance ; but we fear that it will not sufficiently interest the juvenile readers, for whom it is designed. We are inclined to regard maternal instruction as far superior to works of this kind. From the gentle and persuasive admonitions and entreaties of a mother, effects the most lasting, as well as the most impressive and salutary, may be expected with the least possible risque of failure. Perhaps this tract may have its use in furnishing hints as to the most efficacious mode of accomplishing such an important and benevolent purpose, as instructing the youthful mind in the principles of religion and morality.

Art. XX. *A Summary of Ancient History*, from the earliest Ages to the Dissolution of the Roman Empire, A. D. 476 ; with a Geographical Index, &c. pp. 344. London. Mawman. Price 4s. 1804.

THIS is a tolerably well executed summary, drawn from the usual sources ; events are narrated with considerable rapidity, yet with sufficient distinctness. We think, however, that a compendium of history for the use of schools is still a *desideratum* ; the present, though perhaps as good as any that we recollect, does not altogether meet our wishes. Children are certainly incapable of retaining and understanding the philosophy of history ; yet we are inclined to the opinion, that every elementary work on that subject should contain a considerable portion of it judiciously adapted to their comprehension. The book before us is little else than a mere connected chronicle ; and the sentiments, which are very sparingly introduced, are trite and puerile.

The following character of Cæsar is well and impartially drawn :

' Thus fell, in the 56th year of his age, and the fourth from his becoming master of the Roman republic by the victory at Pharsalia, the greatest warrior that Rome, or perhaps the world, ever saw ; after having gained fifty great battles, taken above a thousand towns, and slain in his wars, according to the calculation of Pliny, *eleven hundred and ninety-two thousand men*. But the elevation to which he attained is not to be attributed merely to skill in war ; such various endowments have scarcely ever been united in so eminent a degree in a single person. His abilities as a statesman, an orator, and a man of science, were not inferior to those he displayed as a general ; and though he possessed not that virtue which can defy the temptations of ambition, and despise power acquired by usurpation, his magnanimity, clemency, and generosity, seemed to entitle him to command the world which he had subdued by his fortune, his valour, and transcendent powers of mind.' p. 240.

Art. XXI. *Tangible Arithmetic*; or, the Art of Numbering made easy, by Means of an Arithmetical Toy, which will express any Number up to 10,666,665, and with which, by moving a few Balls, a great Variety of Operations in Arithmetic may be performed; intended to assist Mothers and Teachers in the Instruction of Children. By William Frend, Esq. Mawman. 1805. With the Toy, price 7s. 6d.

SOLOMON said, in his day, "There is nothing new under the sun:" this toy, and this treatise prove, in our day, the truth of his remark, being closely allied to the principles of the *Abacus*, an instrument which may claim, not only the deepest antiquity, but, for aught we know, the priority over every invention for the purpose of computation. When that instrument was in general use, Mr. Frend's *Tangible Arithmetic* would, we doubt not, have been a popular performance; and many a mother, if capable of reading it herself, would have employed it in teaching her children. At present, we fear, that however numerous or considerable its good qualities may be thought by Mr. F., he will hardly persuade the matrons of Britain to relinquish other more fashionable, and therefore more familiar methods of instruction, in order to adopt that which now lies before us. Mr. F. has taken much pains with his toy; has conducted his arithmetical *advances* with skill; has carefully preserved the *graduality* of regular *approaches*; and his labours manifest, to say the least, his own attainments in the science of Numbers. A readiness at calculation is an acquisition so important to youth, that every mean of promoting it deserves attention: and as it occasionally happens among a numerous family, or school, that some youths make but a moderate proficiency, under the modes of tuition at present employed, there can be no harm in recommending, by way of experiment, another mode, whose novelty may stimulate the mind of the learner, and by that stimulus may accomplish the purpose of the teacher. In fact, Experiment alone can determine whether this invention be superior to others, and to that sagacious Reporter we refer the subject.

Art. XXII. *Original Poems for Infant Minds*; by several young Persons. Vol. II. 18mo. pp. 124. Price 1s. 6d. Darton and Harvey. 1805.

WE should be glad if our limits allowed us to pay more attention to this little volume, than we often do to more bulky performances; because, it is not "many a man, many a woman, or many a child," as Dr. Johnson once said, who can write a child's book. We require something better than the lullaby of the nurse; or simplicity degenerated into silliness. The poems before us have a liveliness, and occasionally a smartness, well adapted to interest youthful minds. The occurrences which they describe are such as pass within the observation of tender years. They flatter no vice; they cherish no base passion; they amuse, and while amusing they amend. Distinguishing in this knot of young writers a merit deserving of our attention, we advise them to study *correctness*, as well in matter as manner. When poetic licence confers rationality on animals, the manners, and the conceptions of each should correctly correspond to the general character of its nature: and when their actions and attitudes are assimilated to those of mankind,

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the comparison should cautiously preserve a due distance; while the description conforms as closely as may be to its immediate subject. A duck has no *paw*; a cow has no *hand*; and spiders are a quarrelsome, not a *social*, generation. *Peccadilloes* like these detract nothing from the general merit of the work; with which we venture to foretel, that our readers will be as much pleased as we ourselves have been in perusing it.

Brevity, as well as merit, induces us to insert the following specimen:

‘THE VIOLET.

‘Down in a green and shady bed
A modest violet grew,
It's stalk was bent, it hung its head,
As if to hide from view.

And yet it was a lovely flow'r,
Its colours bright and fair;
It might have grac'd a rosy bow'r,
Instead of hiding there.

Yet there it was content to bloom,
In modest tints array'd;
And there it spread a sweet perfume,
Within the silent shade.

Then let me to the valley go,
This pretty flow'r to see;
That I may also learn to grow
In sweet humility.’ p. 112.

Art. XXIII. *Rural Scenes*; or, a Peep into the Country, for good Children. Small 12mo. Price 1s. 6d. Darton and Harvey. 1805.

THIS work is by the writers of the foregoing; and is entitled to the same commendation. It consists of engraved subjects, three on a plate; with explanations in prose, or verse, or both, on the opposite page. We select an extract from among those of a cheerful cast.

‘No. 76. *Dinner in the Harvest Field*.

“Stop, Master, there, stop,
You mind nought that I say;
You won't leave me a drop,
Though I've work'd all the day!”
Says John, with a wink,
“Hold your clack, Ma'am I beg;
If you scold while I drink,
I shall empty the keg.”

Art. XXIV. *Domestic Recreations*; or, Dialogues illustrative of natural and scientific Subjects. By Priscilla Wakefield. 18mo. Price 2s. 6d. Darton and Harvey.

THIS little work shews that the authoress has considerable acquaintance with scientific subjects: but we think her performance is liable

able to the same remark as most others of this nature are; that her scholars are little less learned than their instructress; and that, instead of being gradually, and very slowly, initiated into the wonders of nature, they learn with more readiness than some old professors do. Not unlike Congreve, who had so much wit, that even his foolish characters are witty, Mrs. Wakefield has so much knowledge, that even her pupils are knowing. The subjects, however, are very proper for young minds;—such as the wonderful formation of insects: those discoveries for which we are beholden to the microscope; the doctrine of light and colours; the progress of civilization, of society, of art, &c. We wish the plates had not been so unreasonably *over-litten*.

Art. XXV. *The Book of Trades; or Library of useful Arts.* Small 12mo. Three Parts, price 3s. each. About twenty Plates in each Part. Tabart and Co. 1804.

WE register this little work, which is intended for the service of youth, as well because it gives some general ideas of the nature of the trades and professions comprized in it, and the manner of conducting them, as because it may develope, or direct, the latent genius of juvenile readers, to that course of life for which their natural talents are best adapted. Parents are often at a loss to determine the future situations of their children. A collection like the present, put into their hands, may casually elicit that information which, taken as a guide, may produce important consequences. Amusing but slight accounts of the processes used in the manufactures described, are accompanied and illustrated by representations; the figures and objects of which are some in, and some out of, perspective. We wonder how the Engraver could endure to represent himself in an attitude, which is never adopted by any son of the *burin*, while at his work.

Art. XXVI. *Essay on the Institution and Management of Sunday Schools.* To which are added, Prayers for Sunday Schools. 18mo. Price 1s. bound. Williams and Smith.

KNOWLEDGE is so desirable, that we cannot but applaud every endeavour to disseminate it: and religious knowledge, as it claims precedence over all other, cannot be too generally communicated. The intention of the present little tract is very commendable; and it contains as much information as many a larger volume, on the subjects of admission, proper objects, regulations, &c. We recommend a strict adherence to simplicity, charity, and EXAMPLE, in the conduct of these institutions: and we earnestly wish that distinctions and divisions may never intrude among them. To the copy sent for our inspection is added, *The History of a Sunday School*; to which the author has thought proper to prefix an advertisement, in which he apologizes for introducing a *fictitious* narrative—very modest, doubtless: but to what class of readers could he suppose it was *necessary*? Most of this History is in dialogue; and the characters are not uncommon: We wish the *better* part of them ample success.

The above contains the two first Numbers of the Sunday School Miscellany bound together, which is continued periodically at 3d. each Number, or 20s. per 100.

Art.

Art. XXVII. *Familiar Dialogues between Children*, originally written by Mrs. Harrison, and recommended by Dr. Doddridge. Now first abridged and adapted for the Use of Sunday Schools. 18mo. Williams and Smith. Price 1s. bound.

WHAT was recommended by Dr. Doddridge may safely be recommended by us.

Art. XXVIII. *Anecdotes of Children and Young Persons*. 18mo. Price 1s. 6d. Williams and Smith.

Art. XXIX. *Dialogues between a Child and his Parents*, on the first Principles of Religion. From the Family Instructor. 18mo. Price 1s. bound. Williams and Smith.

WE wish so well to the rising generation, and so heartily approve of every thing intended for their instruction under whatever form it appears, that we willingly hope, that however numerous books of this kind may become, (and they seem to be increasing on us) yet each may do *some* good, of which the others might fail. Under this view none of them appears superfluous. Nevertheless, our advice to the writers of works intended for children, and assuming the expressions and sentiments of such, is, that while composing them, they would suspend the superiority of their own maturity in knowledge and opinion: we should then be favoured with *little* works, less peculiarly, indeed, but more generally, characteristic; and what they might occasionally lose in *strict* theology, they would gain in child-like simplicity. They would be better understood by children at large; and would be therefore more likely to interest even those whose education had not been without defects in the article of religion.

The conduct described in the following extract deserves imitation:

‘It is much to be desired, (observes one) that in lessons to children, matters of fact, and examples taken from visible objects, should be made use of. This wise method of instruction was, perhaps, never more forcibly and more usefully employed, than in the following instance of Dr. Beattie’s son. The Doctor speaking of his son, thus observes, “He had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the author of his being. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after he came running to me, and, with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. “Yes,” said I, carelessly, on coming to the place, “I see it is so: but what is there in this worth notice, is it not mere chance?” and I went away. He followed me, and taking hold of my coat, said with some earnestness, “it could not be mere chance, for that somebody must have contrived matters so as to produce it.”

“So you think,” I said, “that what appears so regular as the letters of your name, cannot be by chance?” “Yes,” said he, with firmness,

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"I think so." "Look at yourself," I replied, "and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you?" He said, they were. "Came you then hither," said I, "by chance?" "No," he answered, "that cannot be? something must have made me." "And who is that something?" I asked. He said, "I do not know." I had now gained the point I aimed at, and saw that his reason taught him, (though he could not express it), that what begins to be, must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the Great Being, who made him and all the world; concerning whose adorable nature, I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it, or the circumstance that introduced it." pp. 11, 12.

Art. XXX. *The New Token for Children*; or, a Sequel to Janeway's; being an authentic Account, never before published, of the Conversion, exemplary Lives, and happy Deaths, of twelve Children. By William Moseley, Minister of the Tabernacle, Hanley. Second Edition, revised. 18mo. Price 8d. bound. Williams and Smith. 1805.

JANEWAY'S Token, says the Editor, is become antiquated; and children feel little interested by "circumstances which took place one hundred and fifty years ago:" he has therefore compiled the present New Token; which all who have been heretofore fond of Janeway, may, if they think proper, substitute for that "antiquity."

Art. XXXI. DANISH LITERATURE.

Actuarium Codicis Apocryphi N. T. Fabriciani continens plura inedita, alia ad fidem Cod. MSS. emendatiùs expressa. Congessit, disposuit, edidit A. Birch, S. S. Theologiæ Doct. et Professor, Episcopus Insularum Laalandiæ et Falstriæ. Fasciculus primus. Hauniæ. 1804. 8vo. pp. 477.

A Companion to Fabricius's Apocrypha of the New Testament, &c. By Dr. Birch, Bishop of Laaland and Falster.

THE apocryphal writings that relate to the period of the Mosaic Dispensation, by being commonly, but improperly, bound in the same volume with the sacred Scriptures, have become generally known; and to a certain extent, too highly respected: while, on the other hand, unlearned christians are not usually aware that there are, or that there ever were, writings which bear any similar relation to the New Testament. Some, however, which now are seldom named, were in high, though not general repute, among the early christians: others have been handed down to us, under the names either of inspired, or of very ancient writers, which are palpable forgeries of a later date. Several of the former class, though spurious, yet, from their antiquity, serve to illustrate opinions which prevailed at the time of their appearance; and even to explain some passages in the inspired writings. Clement of Alexandria, Origen, and Jerome, did not disdain such sources of information; much less should we. It is not, indeed, surprising, that, at the crisis of the Reformation, good and learned men, through jealousy of corrupt additions to the sacred Scriptures, rejected the advantages which might have been derived from records of this description. In no sense
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are they worthy of absolute reliance. Not only are the pretences which some of them make, even to divine authority, evidently groundless; not only are their claims to authenticity, as productions of the persons to whom they are ascribed, commonly very disputable, but even the *text* of such writings, not having been (like that of the sacred Scriptures) preserved from corruption by being constantly and publicly read, has become, in numerous instances, very doubtful. Their testimony is to be used, as that of a witness of suspicious character, only as confirmed by superior evidence, and tending to its elucidation: but with due precaution, it may be rendered of considerable utility.

The researches of Grabe and Beausobre, on this obscure subject, are well known: but it is with the *Codex Apocryphus*, N. T. of Fabricius, (of which the former parts were published in 1703, the latter in 1719), that the present work is most intimately connected. The learned author, indeed, modestly styles it only a *tender* on Fabricius's equipment: but the humility of a writer's pretensions seldom lower our expectations from his performance. Although Fabricius, whose learning and industry have seldom been equalled, collected almost every document that had then been published, or that could be found in the most celebrated libraries of Europe, many dispersed fragments, which unavoidably eluded his pursuit, have since been discovered; several detached works have since been accurately discussed; and the mode of investigating the subject has been gradually improved. The progress which had thus been made, naturally suggested the idea of collecting the additional materials; and accordingly, proposals for improved editions of Fabricius's work have been made, in Switzerland, and some western districts of Germany. They have not been carried into effect; but this is the less to be regretted, as the work probably could not have devolved on an abler hand, than that of the learned prelate who has entered, in the volume before us, on the task of supplying what was defective in Fabricius's collection. Dr. B. is known to have long and laboriously applied himself to the undertaking; and to have received so many and such valuable contributions toward it, from various quarters, that he found it necessary to enlarge his original plan. The duties of his See at length impeding the advancement of his critical researches, he has judged it expedient to publish what he had prepared; proposing to continue the work, when he can obtain the leisure which it requires.

His Prolegomena (of 70 pages) are limited to some observations on the origin, nature, and importance, of the apocryphal writings; on former editions of them; on the critical helps which have been used by him; and in the utility of the principal piece in this collection (the gospel of Nicodemus), to the illustration of the New Testament. Ampler disquisitions may be expected, when the author's critical apparatus shall have been more completely adjusted.

The Latin version of the piece we have just mentioned, as it stands in Fabricius's collection, although improved by that learned man's collations in several places, is very erroneous; and it is remarkable, that he should not have availed himself of an earlier edition, which had been published by Grynæus. Dr. B. has corrected this translation, not only by collating it with every prior edition, but also from a MS. on paper (No. 1146 of Prince Porsini's library at Rome) probably of the 14th century, which Professor Engelbreth collated; and from a copy in the convent of Einsiedlen, which Hesz has described, and compared with
that

that of Fabricius, in his *Bibliothek der Heiligen Geschichte*, Part XI. pp. 135—483. But Dr. B. has done more. He has favoured the public with a GREEK copy of this writing, which remained so little known, that Professor Kleuker (one of the latest writers on the Apocrypha) expressed, in the preface to his work on the subject, p. 15, his doubt, whether the supposed *Greek* text ever existed. Dr. B. has used two MSS. of it: one, written on paper, which is of much critical value so far as it goes, but is only a fragment (No. 269 of the Vatican library) was transcribed by himself; the other, on parchment, (No. 770 of the national library at Paris), which was transcribed by Professor Thorlacius, comprises the first eighteen chapters of the Latin version: from which it differs, in several places where the Greek is more concise and clear; and in having a more ample introduction.*

This piece, which is also called the "Acts of Pilate," contains an account, mingled with fiction, of the trial of Jesus before Pontius Pilate; and of his passion, and resurrection. Various opinions have been entertained of its antiquity: some critics assigning it to the second century; others, to a much later æra. Dr. B. does not pronounce any absolute decision: but he judges it to be of early date; as there are Greek, Latin, Anglo-Saxon, French, and German versions, most of which he thinks to be not later than the sixth century. We cannot, therefore, but suspect the reverse. If an Anglo-Saxon version existed in that century, it must have been executed by the disciples of Columbus; which seems to us, on various grounds, very improbable. The conversion of the Saxons in England, was not completed till near the close of the seventh century.

Dr. B.'s *Actuarium* includes also the following apocryphal pieces: *Αιζοφρεξ Πιλατου*, or the account which Pilate is said to have written to the Emperor Tiberius of the trial and execution of our Lord. Fabricius printed it from a Parisian MS. The present editor, having found one, somewhat different, in the Vienna library (No. 246 of Nasselt's Catalogue) has inserted the text of both these MSS. with the supplement of Tiberius's supposed reply.

Παράδοσις Πιλατου (The trial and execution of Pilate), and a *Relation of the Seizure and Death of Jesus: by Joseph of Arimathea*, are printed in the Greek Text, from the MS. No. 770 of the National Library at Paris, which was transcribed by Prof. Thorlacius.

The *Protevangelium Jacobis*, containing traditions of the birth and childhood of Jesus, is of greater historical and exegetical importance than the preceding. Of this, Grynæus and Fabricius had printed Greek copies, differing from each other. The present editor has corrected the text, from the two MSS. in the Vatican Library, Nos. 455 and 654, which were collated by the Rev. M. Fabricius.

The Greek text of an *Apocalypse asserted to be written by St. John*, mentioned by Fabricius, tom. 2. p. 953, but never before published, is

* This is the copy referred to by Fabricius, Cod. Ap. Tom. I. p. 237. in the following note. *Acta Pilati Apocrypha Græcè habentur in Bibl. Colbertina, et laudantur a Cangis in glossario mediæ et infimæ Græcitaris voce πριεπιου, et alibi. Quæ planè gemina sunt cum hoc Pseud-Evangelio, quod Monachii inter Msta Græca num. 32. ab extrema parte mutilum exstare, è Gretsero notavit Sandius in nucleis Hist. Eccles. p. 10. M. Kleuker's disposition to scepticism must have been powerful, to question either the existence of such a MS. or its identity with the Evangelium Nicodemi. Ed.*

now printed from a MS. of the Palatine Library, No. 346, transcribed by Dr. B., and collated with one in the Vienna Library, No. 5, of Lombicinus, No. 119, of Nasselt's Catalogue.

Finally, *Accounts of the Evangelist St. John; attributed to Prochorus*, one of the six coadjutors of Stephen (V. Fabricii, tom. 2. 815. tom. 4. 660). A composition, under this title, was in great credit with the ancient church: but several short extracts which had been published, from one of the same name, were evidently surreptitious; as well as a Coptic piece, translated by Mingarelli. Prof. Engelbreth examined the whole of Prochorus's Greek text, in MS. 454 of the Vatican library; but found it differ from the parts already known, only in the greater purity of the text. Dr. B. has therefore given no more of it than some detached chapters, as specimens, which are compared with the fragments formerly printed, and with the translation from the Coptic. M. Engelbreth's knowledge of the latter language has enabled him to correct several passages of the version.

ART. XXXII. SELECT LITERARY INFORMATION.

GREAT BRITAIN.

The Rev. J. Dallaway has been some time engaged on a work embracing a general and comprehensive view of the ancient military and ecclesiastical architecture of this kingdom, including a comparison of modern buildings with those in a similar style on the Continent. This work will soon be ready for publication, under the title of "Observations on English Architecture."

A new edition of Mr. Repton's elegant and interesting work on the "Theory and Practice of Landscape Gardening," will be ready for publication the latter end of this month. The former edition was all engaged by the numerous friends of the author.

An elementary and practical work on the best form of the Teeth of Wheels for all kinds of machinery, translated from the French of Camus, is now printing. This work will be particularly interesting to the numerous mechanists in the various branches of mill-work for the extensive manufactures of this country.

Dr. Patterson, of Londonderry, is preparing for publication, *Disquisitions concerning Pestilential and Epidemic Diseases*, with a view to obtain valid principles whereon to found a civil constitution of medical police for Ireland.

Dr. Jackson will speedily publish the first part of *Practical Observations on the Febrile Diseases of Gibraltar*, which prevailed so fatally at that place last autumn: with observations on the Yellow Fever.

Mr. Flower, of Harlow, has in the press a volume of Bourdaloue's Sermons, translated by a Lady.

Mrs. M. Patrickson has issued proposals for publishing by subscription a volume of *Miscellaneous Poems*, price 6s.

Dr. G. Gregory has undertaken a new *Cyclopædia, or Dictionary of Arts and Sciences*, which is to be completed in a year, in two 4to vols., with 100 plates.

The Bishop of Landaff is printing a new edition of his *Apology for Christianity*, and the *Apology for the Bible*, in 1 vol. 8vo.; to which he will add, *Two Sermons in Defence of Revealed Religion*.

Mr. Hunt will shortly publish an heroic comic Poem, in 5 cantos, entitled, *the War of the Bridal Ring*.

The Rev. W. H. Reynell, author of the *Manual to the Psalms*, has in forwardness a volume of *Parochial Discourses on the Advent of Christ for the Common People*.

S. Comyn, Esq. of the Middle Temple, is preparing a *Treatise on the Action of Assumpsit*, including the Cases and Determinations in the Courts of Common Law upon all Contracts and Agreements not under seal.

Geographical Delineations, or a compendious View of the Natural and Political State of all Parts of the Globe; by Dr. Aikin, 2 vols. small 8vo.

A very small Concordance, designed to be bound with pocket bibles, &c. to be entitled, *The Diamond Concordance*.

A volume of *Poems*, by Mr. E. Rnsh-ton, of Liverpool.

The Rev. E. Nares's *Bampton Lectures*, containing a *View of the Evidences of Christianity*, at the close of what has been called, *The Age of Reason*.

Travels in Germany and Italy, by J. G. Lemaître, Esq. author of, *A Rough Sketch of Modern Paris*, 3 vols. 8vo.

The East India Directory for 1806.

The Asiatic Annual Register, for 1804.

The following Law Books:—A Treatise on Conveyancing, with a view to its application to practice, by R. Preston, Esq.—Treatise of the Law of Devises, by J. Humphreys, Esq. of Lincoln's Inn, Barrister at Law.—Supplement to Viner's Abridgment. The remainder of the work is forwardness.—An Epitome of the practice of the Plea Side of the

Exchequer.—An Epitome of the Practice of the Equity Side of the Exchequer.—An Epitome of the Practice of the Bankrupt Law.—The Second Part of Mr. Peake's Law of Evidence.—A new edition of Noy's Maxims.—An Elementary Treatise on Conveyancing, by C. Barton, Esq.

Revised editions of The Parish Officer's Complete Guide, and the Laws of Landlords and Tenants, by the late T. Paul, Esq. Barrister at Law.

Foster's Essays, new edition, with alterations and additions.

CORRESPONDENCE.

That love of justice, which we hope ever to evince, inclines us so far to depart from the resolution stated in our last Number, as to observe, that a remark made by us, p. 794, upon Mr. Gurney's method of expressing the vowels, in his *System of Short Hand*, is, unintentionally, liable to a construction not warranted by his plan. We said, "Mr. G. represents most of them (the vowels) *by two lines forming an angle*."—While this is true, as applied to the forms of the vowels given in the alphabet, it is not to be understood that he has provided no other method of expressing them.

As Mr. G. may possibly think that we shall do him the most justice, by using his own words, we shall copy the whole of his rules relative to the vowels, as they are given in the second engraved page of his work.

When they end words, they are expressed by dots differently placed.—When the vowel does not end the word, it is expressed by the succeeding consonant.—When two vowels come together, the first must be expressed by a dot, the other by the succeeding consonant.

With regard to the letter r, upon which an observation was made, we shall, following the same method, copy the whole concerning it from p. 17. "*When the letter r does not begin a word, it is expressed by a stroke upwards.*"

Having thus satisfied our own feelings, we renew our former resolution to decline any further insertions on the subject.

We are sorry to find by a letter from the Rev. Mr. Gibert, that he considers himself as undeservedly censured, in that part of our Review of his Sermons, in which we thought it our duty to express our *general* opinion on *all* attempts to illustrate the Doctrine of the Trinity, by comparisons drawn from the qualities or faculties of man. We can assure this worthy Divine, that he has greatly misapprehended and exceeded our intention. We must ever maintain the utmost respect for such a disinterested and faithful labourer in the cause of Christ, as Mr. G. is, whose sphere of usefulness is not of the ordinary kind, and who has formerly "suffered the loss of all things," rather than relinquish the genuine sentiments of his enlightened conscience. Neither the reputation nor the usefulness of the pious author, can be affected by our remarks: the Sermons, on the whole, were warmly recommended.

Ignotus will accept our thanks for his favourable opinion of our endeavours.

ERRATA.

The title of Art. II. p. 891, should stand thus—Art. II. *An Essay on the Spirit and Influence of the Reformation by Luther*, translated from the French of M. C. Villers, by B. Lambert. 8vo. pp. 406. Price 9s. Jones, London. 1805.

Page 816, line 7, for is, read are.

822, line 13 from bottom, for laid, read lay.

861, line 10, dele we learn.

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